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NOTES AND COMMENTS

Ourselves

With this issue we begin a new year of our existence. Last year was a difficult year for us in more ways than one and we offer our readers apologies for all our lapses during the year. We hope things will improve this year and we shall be able to serve them better, at least more regularly.

England forges ahead

On April 1, 1947, England forges ahead by raising the school-leaving age to 15. Thus the hope that was expressed and the step that was proposed in 1918 in the Fisher Act has at last materialised. It has taken England nearly thirty years to do this. In this connection it is interesting to note the manner in which England solved the problem of teachers. Raising the school-leaving age by even one year meant the provision for a large increase in school accommodation and in the number of teachers. A large number of men and women had to be freshly drafted into the teaching profession. These new entrants were trained in accordance with an emergency training scheme. If England can adopt such measures, why can we not in India, too, do the same? Why need the progress of education here be checked at every step because we have not an adequate number of "fully" trained teachers to start with?

Samagra Nai Talim

We have received a copy of *Samagra Nai Talim* from the Hindusthani Talimi Sangha. This is the report in Hindusthani of the National Education Conference held at Sevagram in January 1945. The conference opened with a message from Gandhiji in which he gave expression to his

idea of *Nai Talim* i.e., new education. According to him it is an integrated scheme of education the scope of which extends from birth to death. The conference discussed the implications of this view of education and its deliberations are embodied in the form of this report. Different sections of the report deal with the problems of basic education and the basic curriculum, of training of teachers, and of pre-basic, post-basic and adult education, which three types together with basic education complete the picture of *Nai Talim*. Following the conference the Talimi Sangha, we understand, appointed three committees to draw up detailed schemes of the three aspects of *Nai Talim* besides basic education. When these details are available, which we hope will be soon, we shall have a complete picture of this ideology of education. The present report is an authentic statement on this subject and we commend it to readers and to all who are interested in Indian education.

Maulana Azad's Press Conference

On assuming the portfolio of Education in the Central Government Maulana Abul Kalam Azad gave a memorable address at a Press Conference, which will be a beacon light for educational reformers in the coming years. India is indeed fortunate in having, at this critical juncture of her history, a man of the culture, catholicity, scholarship and vision like the Maulana.

Addressing the Press Conference Maulana Azad indicated in broad outline the directions in which educational reform should be carried out in this country, and the contributions which the Central Government has to make for this purpose.

In his view, now when "India is on the threshold of her freedom" one of the fundamental tasks of the National Government is to build a system of national education. While the existing system has rendered much valuable service it has, in his opinion, led to the creation of "a small intelligentsia separated from the vast masses of the people". "It has also at times tended to divorce the educated classes from

the currents of India's traditional life and encouraged a tendency to disown and look down upon our national heritage. It has also tended to encourage fissiparous tendencies. The greatest charge against the present system of education is that it has not led to the development of a national mind". All this has to be undone.

Maulana Azad then emphasised the role to be played by the Indian languages in this process. Their use as medium of instruction must now be extended beyond the secondary stage and "all education in the land", he observed, "must be made accessible to the people in their own language". We fully endorse this view. In the past we have often been chicken-hearted in the matter of introducing the Indian languages as the media of instruction of our people. Many have been the excuses offered. It is time now that a bold step were taken. We are glad to note that Maulana Azad is shortly going to convene a representative conference to finally settle the matter.

Maulana Azad then discussed the position of teachers. He said "Any programme for the reconstruction of education must therefore place at its forefront an improvement in the status and condition of teachers". He was confident that "the new National Government of India will recognise this as one of its first and foremost tasks."

Teachers should take heart at this, though, to judge by the course of events in some of the provinces and in spite of widespread teachers' strikes all over the country, the outlook does not appear very bright. The pay of teachers is primarily a matter for the provincial authorities. But we hope with pressure from the Central Government the situation would improve.

The next important item in the programme of educational reform is the extension of basic education in every province, which in the opinion of the Maulana Saheb, is the foundation on which the educational superstructure is to be built. No one can disagree with this view. But the question occurs to us—it does so because some provinces do not even now seem to have fully waked up to a sense of their res-

ponsibility in this matter—how far, in the name of provincial autonomy, can we leave this task of foundation-building to the provinces? We have to take note of the limited financial resources of the provinces or their chances of lapsing into lethargy for some reason or other.

In connection with primary education the Maulana Saheb has raised the question of religious instruction and put forward the novel idea of imparting it under state supervision. We have our doubts as to how far such an experiment would be successful. But we shall watch it with interest. Maulana Azad is himself in favour of educational experiments and researches and in course of his address he announced the decision of the Central Government to encourage such experiments by giving well deserved grants to the Visva Bharati and the Jamia Millia Islamia.

Another interesting experiment proposed by Maulana Azad is with regard to the use of the Roman script. We reserve our comments on this for a later issue. He then discussed other important items, such as the use of broadcasting and film for popular education, the foundation of a National Museum, encouragement to fundamental researches in sciences as well as humanities. All this is an inspiring programme of educational reform and expansion and it augurs well for the future of India that we have a person like Maulana Abul Kalam Azad to sponsor it.

The Asian Relations Conference

The Asian Relations Conference which has just concluded its session in New Delhi is an event of unique importance in the history of the world. Here for the first time representatives of almost all the countries of Asia (Japan was a notable exception and we understand Japanese delegates were not allowed to come) met in an atmosphere of complete freedom and cordiality, to discuss common cultural problems and to evolve a new formula for human unity on the basis of culture. Apart from its general cultural, political and social significance for all of us it is bound to have far-reaching influence also on Indian education. We are glad to note

that as a result of the conference a permanent organisation has been set up, one of the objects of which is to arrange for the exchange of students and teachers between different countries in the East on a large scale. Hitherto Indian students have almost without exception gone to western countries for finishing their education. They brought back ideas and outlooks which often clashed with our general cultural pattern of life. The result has not always been happy. That problem will be eased when our students go to countries in the East with which our cultural affinities are closer than they are with the west. Moreover we have much to learn even from the so-called backward countries of Asia.

Compulsory Social Service for students

Recently some of our leaders have been speaking of education as a preparation for service. Pandit Jawaharlal Nehru in his address on the Foundation Day of the Doon School, Sir Sarvapalli Radhakrishnan in the speech he delivered to the students of the Lady Irwin College and Mrs. Vijayalakshmi Pandit in her Convocation address before the Lucknow University more or less spoke in this vein. Torn between conflicting ideologies of the day and indisciplined as a result, our students do badly stand in need of a principle which may serve as a guiding star in the ocean of life, and service of humanity may well serve as such a principle. In this connection we understand with pleasure that the Government of the United Provinces have decided to introduce compulsory social service by students who have completed their secondary course. These students will henceforward be required to put in one year's service in an approved form before they enter into service or join any profession or go to the university. Technically there will be no compulsion. But the Government will see that no one ordinarily gets a job under the Government or enter into any public institution without this qualification. Volunteers for social service would receive a preliminary course of training after which the Government will provide work for them, such as teaching the illiterate adults, and others. We heartily approve of the

scheme and congratulate the U. P. Government for taking this bold step. We wish others would emulate their example. There are people who think that it will be wasting a valuable year of the life of the students. They fail to see that there can be no better finishing education for them. It will give our youth the much needed contact with life which alone can give reality to their book-knowledge and so complete their education. If Governments can conscript the youth for military service then why can we not do the same for social service which itself is an education of the best type?



"It does seem so fearfully like a sound principle of education".

THE PARROT'S TRAINING

RABINDRANATH TAGORE

Once upon a time there was a bird. It was ignorant. It sang all right, but never recited scriptures. It hopped pretty frequently, but lacked manners.

Said the Raja to himself : "Ignorance is costly in the long run. For fools consume as much food as their betters, and yet give nothing in return."

He called his nephews to his presence and told them that the bird must have a sound schooling.

The pundits were summoned, and at once went to the root of the matter. They decided that the ignorance of birds was due to their natural habit of living in poor nests. Therefore, according to the pundits, the first thing necessary for this bird's education was a suitable cage.

The pundits had their rewards and went home happy.

A golden cage was built with gorgeous decorations. Crowds came to see it from all parts of the world. "Culture, captured and caged!" exclaimed some, in a rapture of ecstasy, and burst into tears. Others remarked : "Even if culture be missed, the cage will remain, to the end, a substantial fact. How fortunate for the bird!"

The goldsmith filled his bag with money and lost no time in sailing homewards.

The pundit sat down to educate the bird. With proper deliberation he took his pinch of snuff, as he said : "Text-books can never be too many for our purpose!"

The nephews brought together an enormous crowd of scribes. They copied from books, and copied from copies, till the manuscripts were piled up to an unreachable height. Men murmured in amazement : "Oh, the tower of culture, egregiously high! The end of it lost in the clouds!"

The scribes, with light hearts, hurried home, their pockets heavily laden.

The nephews were furiously busy keeping the cage in

proper trim. As their constant scrubbing and polishing went on, the people said with satisfaction : "This is progress indeed!"

Men were employed in large numbers, and supervisors were still more numerous. These, with their cousins of all different degrees of distance, built a palace for themselves and lived there happily ever after.

Whatever may be its other deficiencies, the world is never in want of fault-finders : and they went about saying that every creature remotely connected with the cage flourished beyond words, excepting only the bird.

When this remark reached the Raja's ears, he summoned his nephews before him and said : "My dear nephews, what is this that we hear?"

The nephews said in answer : "Sire, let the testimony of the goldsmiths and the pundits, the scribes and the supervisors, be taken, if the truth is to be known. Food is scarce with the fault-finders, and that is why their tongues have gained in sharpness."

The explanation was so luminously satisfactory that the Raja decorated each one of his nephews with his own rare jewels.

The Raja at length, being desirous of seeing with his own eyes how his Education Department busied itself with the little bird, made his appearance one day at the great Hall of Learning.

From the gate rose the sounds of conch-shells and gongs, horns, bugles and trumpets, cymbals, drums and kettle-drums, tomtoms, tambourines, flutes, fifes, barrel-organs and bagpipes. The pundits began chanting 'mantras' with their topmost voices, while the goldsmiths, scribes, supervisors, and their numberless cousins of all different degrees of distance, loudly raised a round of cheers.

The nephews smiled and said : "Sire, what do you think of it all?"

The Raja said : "It does seem so fearfully like a sound principle of Education."



The world is never in want of fault-finders.

Mightily pleased, the Raja was about to remount his elephant, when the fault-finder, from behind some bush, cried out : "Maharaja, have you seen the bird?"

"Indeed, I have not!" Exclaimed the Raja, "I completely forgot about the bird."

Turning back, he asked the pundits about the method they followed in instructing the bird. It was shown to him. He was immensely impressed. The method was so stupendous that the bird looked ridiculously unimportant in comparison. The Raja was satisfied that there was no flaw in the arrangements. As for any complaint from the bird itself, that simply could not be expected. Its throat was so completely choked with the leaves from the books that it could neither whistle nor whisper. It sent a thrill through one's body to watch the process.

This time, while remounting his elephant, the Raja ordered his State ear-puller to give a thorough good pull at both the ears of the fault finder.

The bird thus crawled on, duly and properly, to the safest verge of insanity. In fact, its progress was satisfactory in the extreme. Nevertheless, nature occasionally triumphed over training, and when the morning light peeped into the bird's cage it sometimes fluttered its wings in a reprehensible manner. And, though it is hard to believe, it pitifully pecked at its bars with its feeble beak.

"What impertinence!" growled the kotwal.

The blacksmith, with his forge and hammer, took his place in the Raja's Department of Education. Oh, what resounding blows! The iron chain was soon completed, and the bird's wings were clipped.

The Raja's brothers-in-law looked black, and shook their heads, saying : "These birds not only lack good sense but also gratitude!"

With text-book in one hand and baton in the other, the pundits gave the poor bird what may fitly be called lessons!

The kotwal was honoured with a title for his watchfulness, and the blacksmith for his skill in forging chains.

The bird died.

Nobody had the least notion how long ago this had happened. The fault-finder was the first man to spread the rumour.

The Raja called his nephews and asked them. "My dear nephews, what is this that we hear?"

The nephews said : "Sire, the bird's education has been completed."

"Does it hop?" the Raja enquired.

"Never" said the nephews.

"Does it fly?"

"No".

"Bring me the bird," said the Raja.

The bird was brought to him guarded by the kotwal and the seploys and the sowars. The Raja poked its body with his finger. Only its inner stuffing of book-leaves rustled.

Outside the window, the murinur of the spring breeze amongst the newly budded *asoka* leaves made the April morning wistful.

UNIVERSITY EDUCATION

PROF. DIWANCHAND SHARMA, LAHORE

Shri T. Prakasam, Premier of Madras, in a recent address subjected university education in India to a searching analysis. His address was a departure from the addresses delivered on occasions like the convocations of Indian universities. He did not dole out soothing syrup to his audience, but gave them a great deal on which they could ponder. He was critical because he wanted to be constructive. Naturally he laid his finger on the weak spots of university education with a view to re-organising and reconstructing university teaching. He referred to three kinds of waste inherent in our university life at the present moment. The first kind of waste is the most deplorable for it is the waste of potential and real national talent. It means that university education does not give adequate returns in terms of skill and ability. In some respects it does not lead anywhere. In view of this one has a right to ask if all the money that is spent on higher education is really productive. Said Shri T. Prakasam, "The first kind of waste consists in the fact that much of the expenditure incurred on university education, whether it is incurred by the Government or by private bodies or by students paying fees is incurred uselessly. It is a waste in the sense that it does not bring any adequate return. It is a waste because only 30 per cent of the university men find employment of a type which may be in keeping with their attainments or commensurate with the time and money which have been spent on their education : about 20 per cent of them go without any employment at all ; and 50 per cent are found in jobs for which high school education would be perfectly sufficient." One is inclined to think that even this estimate of university men in terms of their employment, whether congenial or uncongenial, full or partial, adequate or inadequate, is optimistic. To say that only twenty per cent of them remain unemployed cannot be the whole truth. This might be true about the period of World War II, but

this percentage must become very high during the years of normal life. To think that thirty per cent of university-trained men get adequate jobs is a generous estimate. Nor is it correct to say that fifty per cent of them get petty jobs which can be good enough for Matriculates. But without quarrelling over these statistical details, one can say that the general outline is quite correct. It is less than one third of our university men who get anything worth-while after so many years of education.

Again, there is the problem of passes and failures. Shri T. Prakasam was right when he said : "Among the universities in the world, there are no other where such large numbers of students fail at examinations, as they do in Indian universities." This is again a generalisation which admits of quite a number of modifications. In some universities of India the pass percentage is fairly high while in others it is extremely low. But in spite of everything the pass percentage at our universities is low when compared with that elsewhere. It is useless to go into the causes. It may be due to the defective system of written examinations which are generally external or it may be due to the fact that the methods of teaching are not satisfactory. We may lay the blame at the door of those who fastened English as the medium of instruction on us or we may account for it by saying that in our colleges we get a miscellaneous crowd of students, very few of whom are interested in their studies. But whatever the cause may be, the fact remains and should make us think seriously about it.

Then there is the third type of waste. Said the Premier of Madras, "Even those who pass their examinations are supposed not to come up to the high standard elsewhere obtaining, barring certain exceptions." This is mainly true. Our best students are the peers of the most distinguished students everywhere, but our middling and average students are not so good. This is borne out by all those who are connected with the Public Services Commissions in this country as well as abroad. In fact a pass in our university examinations has come to mean almost nothing. Once a High Court

Judge said in all seriousness that a graduate of his own university was not able to understand the leading articles in an English daily of his province. There may be slight exaggeration in it, but the complaint against the falling off in the university standards in India is heard everywhere.

No one can therefore deny the fact that the three kinds of waste referred to above are real. Wisdom, however, consists in remedying these defects. Shri T. Prakasam suggests that, to avoid the waste of the first kind, universities should train only that number of graduates of the various kinds which a community needs. To curtail the number of failures he wants to restrict admissions to colleges. Only those students should be permitted to enter the portals of a university who are really fit to do so. If this is done, the third kind of waste will also automatically disappear. The quality of the products of Indian universities will improve as a matter of course and no one will have any ground for complaint on this score. But we must say that these remedies cannot carry anyone far. It is not possible to forecast precisely the needs of a vast country like India from day to day and therefore it will be a vain attempt to provide for them. The Government departments in this country may be able to do so, but so far as private enterprise is concerned no one can set limits to it. Nor is it advisable to restrict admissions to colleges for it is erroneous to think that the expansion of higher education in India is unhealthy. In such civilised countries as the U. S. A. university education is far more popular than in India. It is also not right to think that this restriction will improve the quality of university-trained persons. The only remedy for removing these defects is the re-organisation of education from top to bottom. Shri T. Prakasam himself said, "When we talk of re-planning university education, it must be understood that it cannot be done piece-meal and must form an integral part of the replanning of education as a whole." But even if university education is to be reorganised, it should be split up into three distinct branches, professional, pass and honours. These three categories should be kept distinct from each

other as far as possible and we must think of improving the quality of each by revising our curricula, by reforming the examination system and by abolishing English as the medium of instruction.*

* Chairman's Address at the Sectional Meeting, All-India Education Conference, Trivandrum Session.

THE PSYCHOLOGICAL BASIS OF BASIC EDUCATION

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In the prevailing methods of education a very sharp distinction is made between manual work and scholastic learning. It is believed that the two processes have little in common and that no positive relationship can be found between the two. To this point of view Basic education comes as a challenge. This new system not only believes that as far as intellectual development is concerned there is no fundamental difference between the two processes of learning but it also holds that manual work as a medium of general education is better than book. Therefore the new system adopts a craft as a medium of general education including the education of the intellect. Manual work according to the new ideal is an education in itself. What is however more important is that the cause of scholastic learning is best served when it is correlated to a course of manual work.

It is not extravagant to claim that Basic education is built on a sound psychological foundation. Let us first try to understand what manual work, that is creative constructive work, is from the point of view of psychology.

Psychologists say that in their ultimate analysis manual activities of children are expressions of their instinct energy. Ernest Jones holds that sociologically speaking when an instinct is denied its original mode of expression it expresses itself in three different ways: "(1) social, those of social value, produced by sublimation ; (2) asocial, those of no social value, neurotic and other mental disturbances, due to a partial failure of the sublimating process, i.e. to mental conflict, (3) anti-social due to paralysis of sublimation". (*Essays in Applied Psychoanalysis*, 1923, p. 370). Work in this view is thus nothing but a mode of instinct expression of great cathartic and social value to the individual. As children overflow with instinctive energy and as that energy must express itself it is only wise that education must pro-

vide outlets which will be of value to the individual and society. Academic book learning also uses this energy but in a lesser quantity. Instinct pursues two modes of gratification--active and contemplative. Gratifications through activities is more direct and original and it utilises more energy. Contemplative gratification is, however, relatively passive in as much as it utilises other people's experiences in a second hand manner. In the history of the individual it is acquired later. The energy used in this process is much less and so it cannot be fully satisfying to the individual. In the active gratification of instincts the psychophysical energy flows not only more abundantly but also more freely. That is seen in the greater liking for manual work which is so noticeable in children.

Understood a little more deeply constructive work gratifies one of the deepest needs of the child, namely the need for restitution. The death and aggressive wishes in the child experienced too often against the world overweigh him with feelings of guilt and anxiety and it is of great help to the cause of his mental health if he gets opportunities to restore by his constructive work what he has destroyed and mutilated in his phantasy.

Through manual work again one gratifies his desire to create something on which he can stamp his individuality. Thus manual work directly helps the growth of individuality.

Coming now to the plane of the actual learning process we find that Basic education provides better incentive to learning than books and in it the motivation to learning is clearer and more apparent to children. An example will make our meaning clear. Mere counting except for its appeal to the sense of rhythm has very little meaning for the child. But when he has to count and compare as a part of an activity in which he is sufficiently interested his motive for learning to count is very much strengthened.

In Basic education thus the knowledge and the practice that provides the motive to acquire it form an organic unity, and any attempt to impart knowledge torn off from such an organic association is resented and resisted by the mind as

something alien and foreign. Men learn mostly willingly and out of their own accord. So would do children if they are made to feel, and they can feel, the need for knowledge.

It is however not merely the fact of willingness in the educand that distinguished the Basic system from the old system. To be more accurate what distinguishes the two systems is the amount of willingness and the amount of unwillingness that is resistance to learning. In the traditional system which trifles child nature at every step the willingness to learn is comparatively little and the resistance is quite considerable. Basic education by its greater respect for children's natural wishes and desires expects to be able to evoke in children greater willingness and less aversion to learning.

Willingness and aversion influence learning in more than one way. First of all, a child learns more in amount and in less time when he is interested. Secondly, interested learning is retained longer. Freud advanced the hypothesis of active forgetting which implies that we forget what we want to do so. This wanting however is emotional willing of our entire personality which takes place mostly below the threshold of volition and consciousness. It may also be said that when we want to retain some facts in our mind they are retained all right. It may be concluded that when children learn willingly, they feel one with their knowledge and knowledge so acquired readily becomes an integral part of their personality. This basic psychological fact is expressed when we find children using their knowledge more freely and frequently.

In this connection we should remember what Kilpatrick calls "incidental learning". Love for learning is one of the essential marks of a truly educated person. Children display curiosity in abundance. But when they have to learn unwillingly they lose by degrees this curiosity and aversion or apathy takes its place. Such apathy for and aversion to learning are quite common in persons taught in the traditional manner. There are good reasons to believe that in

this respect Basic education would fare much better than the traditional system.

Because of the above reasons the transfer of training will be more facilitated when a child learns in the Basic way rather than through books. Knowledge received on its organic background not only serves the cause of motivation but also helps the possessor to see its significance much more adequately. It may be rightly claimed that the quality of such knowledge is better and it actually means more knowledge.

From what we have said it would be clear that Basic education is psychologically fully justified. Before concluding however we would like to point out certain dangers which should be avoided when the theory of Basic education is put into practice. Through work children sublimate their instinct impulses ; but children do differ from each other in their instinct constillations ; and as Ernest Jones says sublimation cannot be commanded. Therefore it logically follows that the modes of instinct expression being different there should be varieties of activities in which children can be engaged. A child should be able to pick and choose his own special form of expression. This leads us to believe that it would be a step forward if Basic education provides a greater variety of crafts or some craft which provides opportunities for diverse forms of activity. In our opinion the first alternative is more desirable specially in the earlier years.

In Basic education unlike in the traditional system the relation between the teacher and his pupil is much closer. That is an advantage but it is not without its danger. Children in Basic schools will be more powerfully influenced by their teachers. The importance of good teachers, good as men, is therefore of fundamental nature in Basic education.*

* Contributed to the symposium on the above topic in the Psychology and Educational Sciences Section of Indian Science Congress Delhi session, 1947.

ACTIVITY DEVELOPMENT AND BASIC EDUCATION

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The recent advances in our knowledge of the development of children have clearly demonstrated the intimate relation between motor development and the development of intelligence. The work of Arnold Gessel¹ and Charlott Buhler² has shown how the development of muscular control and co-ordination plays a vital part in the adjustment of children to the environment. The old views of education were based upon the main aspects of the growth of intellect in the pupils of the school going age. But this new knowledge demands a reorientation in the educational programme.

According to Buhler³ there are three general laws in the development of activity among the Children.

(a) In the first year the Child's activities are not specific to the material in the Child's environment. At this stage the movements of the child are characteristic for its level of development without any regard to the kind of play material with which the child is occupied. At this stage the important thing is neither the material used nor the result of activity but rather the function training.

(b) Towards the end of the first year, around the 11th and 12th months there is manifest a new type of activity. The child now places objects down carefully. His attention is not now merely confined to the movements. He pays attention to the objects and becomes aware of his activity in connection with the material.

(c) Around the second half of second year, when the child is eighteen months and older, there is a further progress in the child's activities. This is the stage of constructive activity. Perhaps accidentally he puts one block on the

(1) Gessel : Infancy and Human Growth : Macmillan.

(2) Buhler : From Birth to Maturity: Kejan Paul.

(3) Ibid : p.p. 77.

other. He contemplates the products of the activity. He is dimly aware of the relationship between his movements and the result of the activity. He is now conscious of *work experience*. From now on starts a new dimension in the child's activities and experience. This new dimension consists in an effort to *produce a new entity*.

This *work activity* and *work experience* dominates the child's life from the second till about the sixth year. He is constantly trying not merely to extend his knowledge of things but he is ceaselessly trying to produce things. It may be a tower of blocks, a bridge, a house, or a drawing.

In the development of the work activity also may be discerned two or three stages.

(i) At first the child makes only a nameless something. By putting blocks together he produces new patterns.

(ii) Later he names the object produced. The naming is merely symbolic.

(iii) But after five years there is a further growth in the productive activity as well as naming. He now engages himself in realistic reproduction of a definite object. He now handles material with a definite goal.

Thus there is a transition in the activities of the child. While at the beginning he is concerned primarily with the establishment of movement patterns from about the fifth year onwards, his activities become means to realise ends. The movement pattern is utilised as a means to a constructive end. Thus the activity of the child becomes goal-directed. There is a transition from the 'purposive' to the 'purposeful'. The child now perseveres till the job is done. This new attitude towards the completion of the task is of far-reaching importance not only in the child's life but in the life of the humanity itself.

At this stage in the development of the child he is put to school. But in the school there is almost a complete inhibition of the child's muscular activities. In the present day schools, particularly the schools to which the millions go, there is hardly any scope for constructive activities. The muscular movements are now limited to the writing of alpha-

bets, lessons and sums. The drawing and drill classes are considered by the School authorities themselves as of very minor importance. There is hardly any scope for work experience which is a significant part in the growth of the child at this stage and of vital importance in development of civilization. Instead of engaging himself in tasks where manual dexterity counts, he is now engaged in verbal tasks.

The Basic Education Scheme seeks to correct this great defect in the contemporary school system. The craft education gives full scope for the continuation of work experience in the child's life. He will be engaged in producing things. His activities are goal-directed. And the goal is something which has a vital relation to the adult life. He is now participating in the life and work of the adults.

This desire to participate in the life and work of the adults is very vital in the child's growth. The play activities, the child's dreams are all centred round the life and work of the adult. He wants to dress himself like the adult, to speak like he does, to work like him. But in the present day educational system there is hardly any scope for this. Though it is necessary for the child to learn the three R's it is not healthy or desirable that the School should provide only for this.

The American Studies in child's interests have shown how the child likes best to help the adult in the domestic life. He wants to help the mother at the kitchen, the store room and the dining room. The mother sometimes takes pleasure in such activities, sometimes she tolerates them but mostly she considers the activities of the child a nuisance. But the main thing to be borne in mind is that by these activities the child wants to participate in work. It desires that its movements should be goal-directed, means to an end.

Buhler⁴ examined the children who failed in the first grade of a school. She reports that 80% of those who failed in school work were deficient in 'work attitude'. She found that they could not perform the tasks assigned in the tests

(4) Buhler : From Birth to Maturity : p.p. 83-84.

because they lacked in work attitude. The "work attitude" is very essential for success in school work. But it is something which grows in connection with the child's play. She further reports that the children from very poor homes and those from very rich homes are deficient in this work attitude, the desire to complete a task that has been once started. She suggests that the very poor children do not develop it since there is a lack of play materials in the poor homes. On the other hand the children from rich homes, though they have plenty of materials, receive too much assistance from the grown-ups in the play. So they do not develop the work attitude. Clinical findings support this conclusion.

Thus craft education, which is an essential part of basic education, provides plenty of opportunities for the child to continue the development of work attitude.*

*Contributed to the symposium on Phychological basis of Basic Education in the Psychology and Educational Sciences Section of the Indian Science Congress, Delhi Session, 1947.

MY FIRST IMPRESSIONS OF THE ENGLISH AND THEIR EDUCATIONAL SET-UP

PROFESSOR S. N. Q. ZULFAQAR ALI.

I was one of a party of twelve—five men and seven women—who went to England in October, 1945, to study Primary Education there. It was not long after the World War II had ended and many doubted whether our visit would be at all helpful. I can say now that it was immensely helpful. We are to make a beginning in Primary Education here ; Whereas, England is reconstructing her system of education after the war. Circumstances in the two countries, though different, have, therefore, a good deal in common at the present moment.

I have a pet theory of my own, that if you want to understand the educational policy of a country, you had better begin with the people themselves : study their character and you will get an idea of the sort of education they are receiving. Similarly, if you want to find out the national character and temper of the people of a country, begin with their educational institutions : see what sort of education is being given and you will find it easy to understand the people. In accordance with this theory, I made it a point to try to understand first the people whose guest I had the privilege to be for a year.

I knew something of England and her people through English Literature. But the English Literature with which we are familiar here is rather out of date. The new England that is in the making is hardly reflected in the literature that is generally dished up to our youth. The old England is gone : gone is the old style of life. But the new style of life has not arrived. Modern England appeared to me rather puzzled, but not tired. Difficulties and dangers have always put the English people on their mettle and served as an incentive to build things anew. That characteristic I found to be most active. A grim determination to build a better

and a more prosperous England on the ashes of the old one was writ large on every face I saw in England.

The English are a most disciplined race. Both men and women of England impressed me as thoroughly efficient. They are very reticent and this reticence does very often render them liable to be misunderstood. But at heart they are a friendly people. I had many occasions to have proof of that. Superficially judged, they would appear to be rough and curt. But at bottom most Englishmen and women are very sentimental and quickly respond to emotional situations. The English people are gifted with a quiet sense of humour and also romance. I can think of nothing better to describe the spiritual make-up of an Englishman than what Santayana says, "An Englishman carries an atmosphere in his soul".

English people have often been described as mad and eccentric. They are very 'independent'. Everyone has his or her private pursuits, and does not like to be interfered with in any way. When we come to think of the English educational set-up, we find this characteristic very well reflected.

The oldest educational institutions in England are the Public and Grammar Schools. Among Universities Oxford and Cambridge are the oldest. The public schools are not public schools in the proper sense of the term. They are all privately endowed. These public and grammar schools have been the close preserve of the aristocratic and the rich. They have gone out to govern the British Empire and Colonies. During recent years the public schools have come in for a great deal of criticism. Some are in favour of their total abolition. But there are others who would like to see them reformed and develop into national institutions open to children of both rich and poor parents. So far there has been a great deal of rivalry between the "Oxbridge and Red-brick universities". But class barriers are gradually breaking down and a spirit of co-operation and friendliness is fast developing between them. Nevertheless, so far as I can see these schools and Universities will continue to live their own

lives, as exclusive institutions, whatever onslaughts are made on them.

There are private and aided schools too. Some of them good, some indifferent and some bad. I recall my visit to one small private day school at Hazelmere (in Surrey). The school assembles in the house of the Head-mistress, who lives with her parents. The house is set in the midst of a green valley, surrounded by all kinds of tall trees. The general atmosphere of the place reminded me strongly of Darjeeling. The school specialises in Nature Study and rightly so. The children are very often taken out to see birds, to recognise them by their distinctive notes ; to study wild flowers that grow of themselves in the valley. The Head-mistress is an enthusiastic naturalist and very often contributes articles, containing her researches in the field of nature study, to scientific journals. The school has a small Zoo, where rabbits and a few other pets are kept.

The English Elementary system of education (which the New Act describes as Primary) is not very old. Until 1870 A.D., the masses did not receive much education in England. Since 1902, however primary education has been receiving the attention it deserves, and at the present moment, the State system of education is considered to be one of the first charges on the national exchequer. England is, at the moment, upto her neck in debt, but, because she is determined to take her place again as the first-rate power she used to be in the comity of nations, she is spending money most liberally in re-constructing her educational system. England knows that education is, after all, the best weapon in a nation's armoury.

The primary education of England is split up into three stages—the Nursery, the Infant and the Junior. The nursery age is from 2 to 5 years ; the infant from 5 to 7 years ; the junior from 7 to 11+ (eleven plus) years. Modern progressive schools do not lay any great stress on teaching upto the age of seven. The efforts of teachers are always to teach their pupils neatness, tidiness and other good habits. The policy of the Ministry of Education is to "to secure for chil-

dren a happier childhood and a better start in life". Education has been made free and compulsory for English children upto the age of 15 for the present. It will be raised to 16 in the near future. Schools for children from 12 to 15 are now called secondary modern schools.

Then there is "further education". This includes Technical, Commercial, Art, and general adult education as defined in the education Act, 1944. What services is adult education expected to render to the country? I cannot do better than quote Lord Sankey in this connection. "It is suggested that there are two (services) of outstanding importance, one of a private and the other of a public character. One concerning the individual and the other the State. We live in a mechanical age, in an age of mass production, and the individual is in danger of being absorbed and dominated by the machine. Many a man is engaged in monotonous and wearisome labour without joy or hope. The best antidote is the right employment of leisure. To follow some pursuit or purpose, a study which will bring relief and satisfaction. This is the first task of adult education. Secondly, we live in a democracy, no other form of Government demands so much from the individual..... democracy cannot function satisfactorily in an uneducated community. Education is a social as well as an intellectual activity, and education will play a vital part in promoting the happiness and stability of our country".

The most striking thing about English Schools is that hardly any two schools are alike. Each school has a soul of its own. Every school reflects the outlook of the locality, and the ideas and ideals of its head. In one locality you find boys and girls, even at the junior stage, attending separate schools ; go a little way, and you should not be surprised if you find a mixed school, where the boys and girls are reading together upto 15 or 16 years of age. In one mixed school you find boys doing carpentry, handwork and smithery and the girls doing knitting, cooking and other kinds of work which is chiefly associated with women folk. But if you visit another mixed school, very likely you will

find that both boys and girls are doing the same kind of work —boys doing knitting, cooking and washing,—just as they do carpentry, handwork and embroidery. We have seen several of this kind of experimental school.

The public schools still shudder to think that girls can ever be allowed to come to their sacred precincts. Although Oxford University has relaxed her attitude towards women to some degree, Cambridge is still very conservative in regard to her attitude to women. A girl graduate is still not allowed to be present at Convocation to receive her degree at Cambridge.

But look at the other side of the picture. There are some schools, like A.S. Neill's at Leiston and Curry's at Darlington Hall, where boys and girls very freely mix with one another. At Dartington Hall mixed hostels and bathing are the order of the day. Unlike the public schools, which are very particular about religious instruction, Summer Hill and Dartington Hall stand definitely against any kind of religion.

From this brief survey, the reader will have some idea of the individuality of English Schools. New experiments are always being made by enthusiasts. When some new experiments are started by any enthusiast, no body either supports or stops him : he is simply tolerated. But when his experiments succeed lots of benefactors or the State come forward to help. Most English hospitals, Charitable Institutions and Schools have developed this way.

This is the conviction that my sojourn in England and some other countries of Europe has forced upon me : if we propose to be great as a nation we must remove illiteracy from our midst without delay and set about educating our people in right earnest. Education must be the first charge on the national exchaquer. Every citizen has a right to education. It is the State's solemn duty to give the education to the citizen. But these two wars serve as a warning, that a country's education should not be unnecessarily inspired by any kind of ideology. Hitler Nazified the entire Germany through his educational policy. The result was

none too good. I have seen several Russian Education Films and I have no hesitation in saying that the indoctrination that is going on in Russia in the name of education is not at all to my taste. The aim of education should, to my mind, be to turn out good human beings—happy, self-reliant and capable of holding their own in any circumstances. But I am perfectly alive to the fact that it is very difficult to rid the State system of education entirely of the State policy.

Before I conclude, I should like to say that though educated people in England are not indifferent to University education, which is chiefly research work, the man in the street hardly ever bothers about it. But the man in the street is extremely watchful of the primary education, because that concerns him vitally, and demands for its improvement are constant and vehement. But what is being done in our country? If we spend any money on education at all, it is either on secondary or University education. Unless Primary Education is made compulsory and free, the country will never be fit to take her place with other progressive nations of the world.

Our primary education should, I think, cover the age range 3 to 11+ (eleven plus) years though attendance at school should not be compulsory before the age of 6. Boys and girls must attend the same school. I think this problem of primary education should be recognised as the most pressing problem of re-construction in the Province.

THE RECRUITMENT AND TRAINING OF TEACHERS—III

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4. How to Teach: Practical

(a) CAN METHODS BE TAUGHT?

"Methods can never be taught; but the methods adopted by other teachers can profitably be studied . . . (and) combined with the general considerations evolved with practice . . . (will provide the student with) his own method."²²

This protest of Jacks²³ against the mere "training" of teachers for elementary schools instead of "educating" them recognises that the teacher needs the discipline of his subject but he denies that he can be helped to gain skill in the ancient craft of teaching by a study of general methods. They have, nevertheless, their place in the training of a teacher if they are related to adequate practice under supervision.

(b) TEACHING—PRACTICAL

Out of a year of 39 weeks in the emergency courses fourteen were spent in "continuous supervised practice in schools". With this may be contrasted the requirement of the Indian University which requires 'not less than 30 lessons'. The need is well stated by the McNair Committee,²⁴ in words that can be applied to our condition:

"School practice under present conditions has been criticised, perhaps with justice, as too brief, confused in objective and somewhat artificial."

(22) Jacks, M. L. : Total Education.

(23) Mitchell, W. F. & Beanlavon, G : The Training of Teachers: being chapters from the Year Book of Education, London, Evans, 1936 : pp. 153-4.

(24) Teachers and Youth Leaders : pp. 77-79.

. . . (there) should in future be two distinguishable types of school practice and . . . both should . . . be required of all students in training. We call these (a) Practical Training in Schools, and (b) Continuous Teaching Practice, . . .

(a) Practical Training in Schools

The first purpose of school practice is to provide the concrete evidence, illustrations and examples to supplement and give point to the theoretical part of the student's training. The schools are his laboratory and the scene of his field studies. . . . This type of practice requires variety, ease of access to schools and flexibility of organisation . . . necessarily and as now, (mainly), under the direction of the training college staff. . . . During a three-year course . . . it might occupy the equivalent of about 12 weeks and be spread . . . over the first two years. . . . 322.8.2

(b) Continuous Teaching Practice

The second purpose of school practice is to provide a situation in which the student can experience what it is to be a teacher, that is, to become as far as possible a member of a school staff. To achieve this he must spend a considerable time continuously in a school, developing relationships between himself and his pupils and colleagues and being responsible to the Head Master for the work he undertakes. . . . (It should) not be under the direct supervision of the staff of the training institution . . . the staff of the training institution . . . the staff of the school . . . should be primarily responsible for directing and supervising it. . . . During a three-year course . . . (it) should occupy about a term, preferably the sixth, seventh or eighth of the course. . . . It is essential that there should be an adequate period in college following the continuous teaching practice, for discussion of the students' experiences. . . ."

It is of great importance that this teaching practice be done in selected schools. In the first place, "the reception of students into schools must become an essential part of the schools' programme and in no way looked upon as an interruption." It is certainly regarded as an interruption at the present time and resented where it cannot be refused. There is also the attitude reflected in the instruction given in a school in which the headmaster told his staff not to presume that the students had taught anything but to carry on as though they had taught nothing at all.

There are two dangers which have to be avoided in selecting schools for teaching practice,—

"(the) initial experience in a school specially chosen from the point of view of staffing and amenities may fail to prepare (students) for the conditions in which many of them will have to work after leaving college. . . . On the other hand too early an introduction to the harshest realities of existing school conditions may well blunt the edge of early enthusiasm before it has had time to establish itself firmly upon the basis of an individual educational philosophy."²⁵

The selection of schools for teaching practice is as important as the selection of candidates.

My old teacher, Sir Percy Nunn, used to say that he thought that a teacher should be permitted to teach in the way he could teach best not necessarily by teaching a class,—even in the final examination for a teacher's diploma. This point of view was stressed by his successor who said,

"(There are) some men and women who "couldn't teach for nuts", but who were eminently suitable to consort with children. "Pestalozzi," he said, "would have been turned down in five minutes by any self-respecting H.M.I." . . . (Students must be allowed

to experiment with those (experimental) techniques while still under tutelage. . . ."²⁶

Students should also learn to use the radio and be practised in modern methods of visual education. Preparation for broadcast lessons and the following-up of such lessons have to be studied. Such aids have to be *used*. Visual aids have to be *used*, not merely displayed—pictorial charts and maps, pictures of all types, film projectors, lanterns and epidiascopes, even films, must be regarded seriously in the training of teachers—and the humble blackboard not be despised and neglected.

The value of the practical teaching of students will depend to a great extent upon the quality of the supervision of that teaching, both by members of college staffs and help given by trained teachers in the practising schools. We have found it of great value for all members of a Training College staff to share the supervision of all subjects. The specialist member of staff will benefit from the criticism of a lesson by a non-specialist colleague (non-Christian member of a Training College staff). Criticisms made by such supervisors may be returned to students through the specialist teacher on the college staff, for it is always possible that what will be criticised is the very method the specialist advised! A method used in Dutch colleges where criticism notes are written on one side of a card of which the other is reserved for the student's own criticism of the lesson has its value but we have not found this as useful as it promised to be.

From time to time, and more and more as the student gains in experience, supervision should be less continuous until with the final period there should be very little.

5. Assessment of Teaching Ability

The evil influence of examinations is seen probably at its worst in the assessment of teaching ability. Two

quotations will describe more enlightened theory and practice.

The McNair Report describes the "final examination in its old form" . . . (to be) wholly undesirable,

"Flexible methods of assessment on (college record) appear to be satisfactory . . . flexible methods . . . are very necessary for the different types of courses which are now developing. . . . The technique of assessment by other means than by that of a final examination will require careful consideration. . . . Whatever the exact procedure the evidence for the final assessment should include reports from the responsible teachers in the schools where the student has taught, reports from his tutors in his own and in any other colleges where he has worked, and examples of his own work whether done during periodical tests or otherwise. All such evidence should be presented to the external examiner and should be open to inspection, when required, by H. M. Inspector."²⁷

The practice in the Emergency Training Colleges is thus illustrated—

"It is both desirable and feasible to dispense with a formal final examination and to rely instead upon constant assessment of the work done by the students during the course. . . . (The) absence of a final examination helped students and tutors alike to make the problems of professional life the centre of attention. The students, because they knew that all their work might be taken into account, maintained an unusual steadiness of quality and output. It is of course, important that external assessors should be called in at the stage of final assessment to make a substantial sampling of the course work, in order that the students and the College authorities may feel assured that the work is being judged by reasonable standards."²⁸

(27) McNair Report : pp. 88-89.

(28) Lewis, M. M. : Teachers from the Forces : pp. 138.

6. "Qualifying"

A bachelor's degree in a mediaeval university may be regarded as a kind of provisional certificate—a student-teacher's license—to be followed later by a master's or doctor's degree which conveyed authority to teach in any university. This practice is reflected in the modern tendency to grant a provisional recognition on the completion of training. Thus the McNair Report:

"We recommend that (the authority) should in the first instance grant only provisional recognition as qualified teachers to students who have satisfactorily completed a course of training, and that such teachers should be required to serve a (period) of probation, . . . before the question of the confirmation of that recognition is decided."²⁹

An alternative was suggested by a critic, who said that

"Teaching like any other trade or profession has plenty of room for journeymen . . . The sooner they are out to work and settling to a steady routine the better. These are the type of teacher more likely to profit by short but relatively frequent refresher course narrowly focussed on some teaching skill or subject.

On completing a basic two-year course the alternatives of continuing for a third year or of deferring further training should be carefully considered by each student and the college authorities. Such students (who start teaching) could be granted a conditional licence to teach for a period of about five years. Before the end of that period they should be asked to return to the colleges for further training appropriate to their needs."³⁰

Another alternative was proposed in the Nuffield College Report,

"after two years in a training college students should work for a year in schools under the supervision of

(29) McNair Report : pp. 83.

(30) Times Educational Supplement, 1944 : pp. 317.

the nearest university education department. During the following two years they should have leisure to prepare for the certificate examination, the rank of qualified teacher only being attained after three years' probation.”³¹

7. Re-Training

Training, like education, is a life-long process. No teacher is “trained” in the sense of “something accomplished, something done . . . has earned a life’s repose.” The need of looking upon any kind of professional training, medical, theological or educational as a continuing process—begun but never ended—may be recognised by periods of re-training. Sabbatical years may be impracticable but the Sabbatical terms recommended in “The Teaching Profession Today and Tomorrow” should be possible³² . . .

and the teacher’s own education and professional training should be accepted by him as an individual responsibility. I usually pass on to our students the advice given to a minister with whom I went for a walk when I was on deputation in the north of England some twenty-four years ago. He said that he and his fellow-students had been advised by their principal to read *one* book a year. It seemed, at the time, a far too modest demand but he had found in his experience that one real book a year, read, marked and inwardly digested, made all the difference.

I would add the suggestion that an occasional criticism lesson or the friendly criticism of another member of staff—would act like a tonic.

E. THE TRAINING SCHOOL OR COLLEGE

✓ Notes of the McNair Report set forth, as briefly as possible, the main considerations as to size, location and

(31) Nuffield College : The Teaching Profession Today and Tomorrow.

(32) Ibid : pp. 34-35.

amenities. The following extracts will raise relevant questions:

"All except the largest colleges now find great difficulty in organising a variety of courses sufficient to provide for the diverse needs of their students. . . . (We doubt) whether a college of much less than 200 is capable of being staffed, equipped, and organised both efficiently and economically. A college undertaking a wide range of course and with less easy access to its neighbours would have to be much larger. We urge that those responsible for the planning of the location of new colleges . . . such as . . . of theology. . . should seize any reasonable opportunity that many present itself for grouping together as large a variety of such colleges as possible. . . .

(It is) intolerable . . . that large numbers of students should be sleeping in cubicles. . . . a student should learn . . . the art of private study . . . social life . . . desirable . . . in adequate common rooms . . . (the need of) lecture rooms, laboratories, craft rooms . . .

the proportion of institutions based on the principle of co-education should be increased. . . .

(the need of) relations with educational and social work in the neighbourhood. . . .

The charge is frequently made that training colleges impose a discipline on their students which is obsolete and wholly unsuited . . . Unless they are allowed an increasing degree of freedom in the management of their own personal and social affairs, we cannot expect them, when they enter the schools as teachers, to have acquired that degree of maturity and that sense of responsibility which teachers ought to possess."³³

Staffing. With regard to staffing one point needs to be stressed,—that a proportion of a training college staff

✓ (33) McNair Report : pp. 74-77.

✓should be teachers appointed on account of their distinguished service in the schools. The college would benefit from the regular infusion of new life which would come with experienced teachers. The principle of secondment for such service would carry with it an undertaking by those who release the teacher to re-employ him. It has been suggested that one-sixth of the staff of a training institution might be of this kind. This cross-fertilization might be extended by the release of training college lecturers for periods of continuous service in the schools. Many demonstration lessons given by members of training college staffs suffer from the fact that they are given by those out of touch with teaching conditions—supervision of teaching practice is not the same as teaching.

Finally, the relations between the staff of the training college and the students are of vital importance.

“Everything . . . should be done . . . to provide conditions for the alleviation and relief of anxiety. In particular . . . the provision of personal tutors; freedom for the students to discuss their personal problems, both individual and as a group; and the general provision of facilities for social and athletic activities. . . .

(the students should be given) the fullest measure of responsibility for their work and conduct. . . . Only from this can grow a full understanding of the meaning of discipline in education. . . . (It) is essential to recognise that the students are fully adult and mature people. . . . Irksome restrictions of a petty character or any narrowly conceived system of discipline must either provoke impatience or, if accepted, constitute a grave hindrance to the full education of these future teachers.”³⁴

REORGANIZATION OF SCIENCE TEACHING—I

RANG BAHADUR MATHUR

If science is to succeed in the building up of our nation, it should be taught well in our schools. The whole edifice of future India, healthy, wealthy, and prosperous, of scientific advancement, scientific research, of science applied to industry, of science in the service of man, rests on the problem of the proper teaching of this subject.

I would like the Government, the scientists, the educationists, teachers of science, and all those interested in the education of the people to pay serious attention to this problem in its narrower sphere of formal instruction in class. As the impress of science on the various activities and spheres of life, economic, social and political, is growing, and its influence on human thought deepening, it is essential for us to analyze our ideas and clarify our thoughts about it. The best result in my opinion will be obtained, if a Committee is set up, of selected scientists and educationists, to survey the whole field of science teaching in India, to study the present conditions, trends and needs, on the basis of these to give advice and suggestions according to which science teaching be reorganized in the country in the future.

Though good science teaching is essential right through in schools, colleges and universities, it badly needs a thorough overhauling at the school stage, to bring it in line with the needs of the times. It is only in schools that a good foundation of an all round elementary scientific knowledge can be laid, on which later on the structure of higher scientific training can be based. But to me the claim of those who will not pursue the study of science beyond the school stage for better teaching of the subject seems to be mere insistent. For all what they will learn of science will be in schools and this they will require to understand better the world they live in, to enable them to make use of it everyday to improve their homes and daily lives. Hence I plead the cause of better teaching of science in schools.

General Aims of Education

As science needs a complete overhauling and reorganization in schools, it may be well to tackle this problem from the very beginning. The first question to answer is : Why do we teach science? What are the important general and the more specific aims or objects for doing it? What is it we actually want the students to learn or achieve by the study of science?

In the first instance the general aim of teaching science is the same as, in fact it supplements and contributes to, the general aim of school education. I would enunciate the aim thus:—To foster in the rising

generation such attributes as physical fitness (health), worthy home membership, democratic citizenship, wise choice of and efficiency in work, social service, and integrity of character.

This statement of aims is based on the aims put forward in the report of Dr. Zakir Hussain Committee, p. 12, and the Report by the Central Advisory Board of Education on Post-War Educational Development in India, p. 28. To these I have added worthy home membership. In India great efforts are being made to foster in the people the ideas of unity and patriotism, the love of the masses, and the love of the country. But nothing is being done to encourage and intensify in their hearts, the love of their homes. If the people are not made to love their homes, they will never be able to love their homeland. The home is the centre, the core, of all forms of social, economic, or governmental organizations. Unless the idea of work or social service as a citizen for a community is linked up with an individual's home the idea of democracy will not catch with the people. The ideal of a good and worthy home life will give a concrete and objective shape to the present abstract and vague ideas of unity, patriotism and democracy.

Objectives of Science Teaching

Besides the general aim we should consider the scientific objectives or particular reasons for teaching science and its special claim as a separate subject to be included in the school curriculum. These are:—

1. The acquisition of scientific knowledge and the understanding of the basic scientific laws and principles, which are necessary to the citizen of to-day, to enable him to solve the problems of his involving science and pertaining to health, home, vocation etc.
2. The development of the skill in scientific thinking—a scientific attitude of mind. This helps to change a man from careless to a careful thinker.
3. The establishment of certain attitudes and ideals as a respect for and confidence in the scientific method, a feeling of admiration for the self-sacrificing devotion to the service of society by great scientists, a feeling of reverence for the universe we live in, and a realization of the lawfulness of nature.
4. The development of wholesome scientific interests which will lead to a desirable use of leisure time and may form a basis for educational and vocational guidance.

The essential and relevant questions to consider in connection with this problem are:—

1. What should we teach? What subject matter is best calculated to accomplish our aims? What should be its extent and in what manner should it be organized in order to be effective?

2. What methods of teaching should be adopted in order to accomplish the results sought? How can the students be made to learn science most effectively?

Basic Principles of Science

Any education should enable a student to effectively adjust himself to the various factors of his complex environment. This he will be able to do, if he has the ability and skill to meet the problematic situations of his life, whenever they arise, successfully. If science is to help him in this, he must be given an understanding of certain basic and important principles and laws, which are needed in solving the common problems of everyday life. He must also be given much practice to develop skill, in the use of these principles, to solve his particular problems.

An analysis of this question shows that:—

- (1) A student needs to learn principles and laws of science, not scientific facts ;
- (2) Certain basic and important principles, common to all, have to be mastered by all the students ;
- (3) These principles are of general science, not of any particular branch of it ;
- (4) Types of problems met in daily life have to be found out ;
- (5) Practice is to be given in solving these problems with the help of the principles learnt.

The implications of building up a course of studies involving the above points mean simply that it must be built round the needs, interests, and abilities of those studying science,—an important tenet of progressive education and well worth remembering by curriculum makers, authors, and teachers of science. The course should be comprehensive and complete in itself, should deal with general science, and be composed of only essential and basic principles.

That the high school science should be general in character is now recognized by all authorities on education and science teaching.

In the admirable Report on 'Post-War Educational Development in India' by Sargent, it is stated : "High School education should on no account be considered simply as a preliminary to University education, but as a stage complete in itself. Also that a large majority of high school leavers should receive an education that will fit them for direct entry into occupations and professions." I hope it is indicative of the changed outlook on education in India. It also bears out the plea that the high school science course should be comprehensive, complete in itself and general.

According to the new scheme, the high school consists of three and not two classes. It will be all the better if general science could be given in all of them. Otherwise it may be had in the first two years followed

by Physics, Chemistry, Biology etc. as separate subjects only in the last or 11th class.

Regarding the essential and basic principles of science we will have to carry out a search for them. We will have to analyze human activities, children's interests, need of the times, as well as the judgment of other men regarding the value of certain principles and topics. The types of problems met in the daily life of an average person must similarly be found out.

In America sometimes back such a list was made by analyzing the contents of standard text-books, daily papers, magazines, journals etc. Professor Downing gives such a list in 'An Introduction to the Teaching of Science', Pp. 30-36. It is not complete but illustrative of the methods employed, and the results obtained in this connection.

Such principles are, for instance:—

The Law of conservation of Energy.—Energy can be neither created nor destroyed ; it can be changed from one form to another with exact equivalence.

A body at rest or in motion tends to remain at rest or to continue in motion in a straight line until some force acts upon it.

The cell is the structural and physiological unit in all organisms.

If and when we are able to ascertain such a list, it will be possible to write new text books which will give mastery in principles to the students and ability of applying them in their daily lives. Such a course, even if not very extensive will serve as the best preparation for life, and a dependable foundation on which the college or University work may later be based.

Scientific Thinking

That the development of a scientific attitude of mind is one of the most important aims of science teaching is claimed by almost all the scientists and educationists. How necessary it is to develop this in our own students need not be stressed. If at all, it seems more essential today than even the acquisition of scientific knowledge. If India is to aspire for democracy and education is to be the instrument of achieving it, science teaching should more and more help in training the students to acquire the skill in scientific thinking.

But this training in scientific thinking is a tricky thing. It does not come by itself by just studying science as it is taught at present in our schools. It can only be given if the aim of doing it is kept constantly in view. It is the result of the technique employed in giving an understanding of the scientific principles, and the ability of employing them in real life situations.

Science has never been looked in this light in our country so far. The teachers have not been conscious of this aim. With the reorganiza-

tion of science teaching, they will have to bear it constantly in mind, and keep it in the focus of their attention, to give practice in scientific thinking to the students, intelligently and persistently.

If the following steps are regularly taken in the study of science, by the teacher or the student dealing with problems placed before him, and if models of such procedure from the works of great scientists are presented to them, the desired result are bound to be obtained.

1. Observations made should be purposeful.
2. Observations made should be accurate, extensive, and made under a variety of conditions.

Data or facts so obtained should be collected and arranged.

3. An analysis and synthesis should be made and the essential point in the problem picked out. Both similarities and dissimilarities should be considered—exceptions to the general rule carefully considered.

4. Experiences relevant to the problem should be recalled in order to make selection of the underlying laws or principles. A wide range of experience is necessary for this.

5. Hypothesis should then be made but all possible ones must be considered and tried one after the other.

6. Formulation of the law or principle.

7. The inference made should then be tested experimentally.

8. The right judgment should then be passed, but it should be unprejudiced, impersonal and suspended.

Emotion and Attitudes

It is commonly believed that science essentially trains an average person to become practical and materialistic. The rapid rise of industrialization and commercialization lend support to this view. It is felt science trains the hands and heads of the people but leaves out the third member of the trinity, the heart, neglected, untrained and unaffected. Along with right thought, and right action, should go right feeling. A good command of the important principles of science and a skill in scientific thinking should be accompanied by noble desires which should motivate both thinking and action. If science provides the tools of materialistic progress, it should also direct their use. Unless it does so, there will be all the difference between science in the service of man and science for the destruction of man.

It is one of the important objects of education to ennable the emotional feelings in a man like ambitions, desires, ideals, tastes and attitudes of mind. Though "as an instrument of education, science cannot replace what are traditionally called the humane studies", according to Westaway, it can help students to acquire certain ambitions, ideals, wants and feelings that fall quite naturally within the domain of science.

For instance, in trying to know and study nature, we come to enjoy it, love it, and have sympathy with it—which amounts to an insight into nature.

The fundamental impressions created on the mind of man by Nature are:—

- (i) A sense of world power—that Nature is dynamic.
- (ii) A feeling of the immensities—the great magnitude of the Universe.
- (iii) Feeling of the universal flux-rythmic circulation of matter.

To these may be added the impressions of (iv) beauty, (v) manifoldness, (vi) intricate complexity of the web of life, (vii) evolution and (viii) lawfulness of the nature.

From a study of the history of science we get a feeling of admiration for the self sacrificing nature of the great scientists, working away for the welfare of humanity, rather than exploit their fellow men. We also get a respect for science, when we see how science has developed slowly and what it has cost in time, human effort and sacrifice. We come to have too, a respect for and confidence in the technique of science, that in solving a problem the way of science is better and preferable to other ways.

How can these desires and attitudes of mind be taught to the students? These are not taught, but caught by the students from their teachers. The teacher must possess these emotions in overpowering form in order to impart them to others. He must be full of anecdotes from the lives of great scientists, and the poetry of nature, to spread the emotional contagion in his students. He should also suggest readings in the history and biography of science, and such other books like 'Discovery' by Gregory and 'Microbe Hunters' by Paul de Kruif, to his students, wherein they can come directly in contact with men who possess and can effectively impart to them such ideals, desires and fine enthusiasms.

"We seek contact" writes Professor Downing, "with those ennobling emotions in the hope that some of them will lay hold of us, control us, inspire us, lift us out of our base selves and having melted down by their fervent heat the elements of what would otherwise be a drab and commonplace life, pour us into a purposeful, heroic mould".

Selection of Subject-Matter

Dr. Sargent has rightly stated in his report that in education the teacher is the crux of the whole matter. But as the system is at present constituted the teacher does not seem to be in the picture at all. Take the case of science. The syllabus is laid down for him, the sequence of the topics decided, the names of the experiments given, and the text book he must teach the students already prescribed. The inspectors of schools

almost force him to adopt one or the other method of teaching and the aids to teaching he must employ. The examinations are conducted by outside bodies, and his work judged by the results he can obtain. Besides, there are other restrictive forces working within the school itself. Not infrequently, many a headmaster, an old graduate of arts and neglectful of the claims of science, tries to play the role of a mean, little tyrant of the petty domain of the high school, and assume, like the famous French King, "I am the School." It is impossible in this atmosphere for many good teaching to ensue. Perhaps this state of affairs will go on till there emerges on the scene some Rousseau, some philosopher of the future Indian educational revolution. Gandhi and Sargent if they choose to, can effectively play this part. For unless the present oppressive atmosphere of the schools clears up, it seems futile to talk about reconstruction, or reorganization of teaching procedures.

The syllabuses or courses of study at present laid down for the high school are in separate subjects like physics, chemistry, biology, physiology, and hygiene. They are formulated by subject matter specialists, the professors of different subjects from the colleges.

They are aimless, or in other words, they do not take into account the general or the specific aims of teaching science, or of the special subjects. They are just a logical listing of topics in different subjects and entirely dominated by text books. They are un-correlated i.e., do not take into considerations the phenomena that will be studied in different subjects nor are in any way linked up with what the student has studied before, or, will study later. They do not pay any regard to the psychological characteristics of the learner, his needs, interests and understanding. They do not form any foundation or standard of scientific knowledge for the students. There are many topics that have to be taken up in the college afresh after they have been dealt with according to the course in the high school. Sometimes the topics are so listed that they do not give a connected and coherent idea of the subject to the students at all. In their present privileged position, the professors domineer over school education by writing text books and becoming examiners, while the cause of education suffers. I think the first step to be taken in the cause of better teaching of science or of any subject will be to remove this stranglehold by college professors on high school education.

This should not be difficult now. High School education, is to be complete in itself, and the teachers will be all trained M.A.'s or M.Sc's. They are more qualified to lay down the syllabus, prescribe the text-books, and conduct the examinations than the college professors who are all untrained M.A.'s or M.Sc's. If they are Ph.D's. or D.Sc's. they are still less qualified, for being too highly specialized in one subject, for

the high school. They may be consulted for curriculum making, but they should not dictate it.

In future the high school science curriculum should be made by one single committee representing the whole field of science, operating under a supervisor. The members should normally be all school masters, the supervisor being a person of wider outlook, and greater experience, if possible a specialist in science teaching or in curriculum making. The committee should formulate a general view point, lay down general principles about science teaching, and selection of subject matter. It should try to form a syllabus of general science, by co-ordinating the teaching of special science courses and bringing them in line with the educational aim.

There are four important principles or criteria for the selection of subject matter to consider in laying down a curriculum, according to Beauchamp, and the committees should pay heed to them.

1. Does the subject matter appeal to the interests of boys and girls as worthwhile and real in their daily lives?
2. Is it possible to organize the subject matter in such form that the method of study gives proper training in desirable attitudes, habits, skills, and ideals?
3. Is the subject matter such that the knowledge gained has a real, positive value in the life of the pupil?
4. Are the subject matter and the method employed of the proper degree of difficulty so that the pupil can thoroughly understand the subject matter through serious study?

These may still be sub-divided, but the point to be stressed here is that the syllabus should be built round the needs, interests and abilities of students, as has been mentioned already.

These principles can also be of great help to the teacher in modifying and reorganizing current syllabuses and text, to suit the interests and needs of his students.

Organization of Subject Matter

The next important question after subject matter has been decided upon, is to consider how it should be organized. What are the methods according to which it can be done?

The first and most obvious one is to list the different topics under different headings and branches of science, for instance:—properties of matter, mechanics, heat, light, sound, magnetism and electricity under physics. Similarly with chemistry, biology, geology and astronomy. A. G. Hughes writes in Elementary General Science, (A Book for Teachers), "Many senior school courses are arranged on some such basis, the syllabus in each branch being set out in a separate column and the whole called general science. Some reformers have apparently felt

uneasy about the columnar type of syllabus, and though they discuss science in its conventional water-tight compartments, they recommend teachers to lose no opportunity of making cross-references from one subject to another. This is not more than a helpful palliative. The most it can do is to mitigate some of the harm done by what, in our opinion, is a fundamentally wrong approach to the subject ; it may, for example prevent some pieces of knowledge from remaining isolated in children's minds when they ought to be related. But so far from saving time, it probably consumes time, for not only have we to teach the separate courses, we must also teach how one course is here and there connected with another. There is no hope of solving the problem of science in senior schools until, resolutely turning our backs on branches of science and the columnar type of syllabus, we adopt a totally different method of approach. The chief reform needed in science teaching today is the replacing of 'patch work' methods of teaching by a 'one piece' method."

The unit method of organization may well be called the 'one piece' method. A learning 'unit' according to Professor H. C. Morrison, who lent the idea to this form of organization of subject matter, is defined as organized science, of an art or of conduct, which being learnt results in an adaptation in personality". The problem of organization in general science is "a search for the comprehensive and significant aspects of the environment in the field being studied—comprehensive in that each aspect explains a great deal, and significant in that it is important and essential".

According to this system the science course is organized in units or 'learning allotments'. Each unit deals with a worthwhile important problem or activity from daily life of the student, which calls for study, investigation and experiment in the fields of physical and natural sciences. It does not entirely forsake the logical organization of the present day curricula, but the logical organization is subordinated to the natural or psychological organization based on activities and needs. A unit signifies relationship between group of facts, phenomena, or applications, and the few principles of science underlying them. These are carefully developed through a study of the environmental science. An adequate number of such units, ample in scope, and interrelated will give a pupil a synthetic view of science.

For instance according to the organizations of science in units, we will have such units for study :—

1. What is the atmosphere and how does it affect our daily lives?
2. How are our homes provided with an adequate water supply?
3. How did the Earth come to be as it is today?
4. Of what use are animals to man?
5. How can one keep his body healthy?
6. How have machines made the work of man easier?

Compare to this the listing of the topics in present day courses.

Physics:—

1. Measurement of space and time.
2. Mass, Weight, and Density.
3. Parallel forces. Centre of Gravity. Machines.
4. Effects of Heat. Thermometry etc.

Chemistry:—

5. Burning and Rusting.
6. Chief gases of the Air.
7. Water.
8. Phosphorus, Matches etc.

A unit is divided into smaller parts or concepts. A series of problems are raised, through the solution of which the student arrives at the required idea or concept.

For instance the unit "what is the atmosphere and how does it affect our daily lives?" can be divided into three parts. (i) Do we live at the bottom of a great ocean of air? (ii) How are atmospheric pressure and compressed air used to do work? (iii) What is the atmosphere made of? The problems raised in part (i), are:—Where can air be found? Does air have weight and exert pressure? How does man use the air for travel? The problems raised in part (ii) can be:—What gases make up the atmosphere? Which gas in the air is necessary in oxidation and combustion?

Each of the problems call for experiments, study etc., on the part of the students. These are of the type that are real to life, and are associated with the needs and interests of the students. In working these out, and in arriving at the scientific principles involved, the student has to make use of those mental processes which lead to a training in scientific thinking. Here also he had to deal with the facts of science, but they are means of arriving at or verifying the principle. The emphasis in this case is on generalization arrived at by a student after thinking a problem out, and not just memorization of facts. Moreover while a unit can be definitely organized to impart the right ideals and attitudes, only occasional smattering of history and biography of science can be given otherwise, which proves inadequate for our purpose. These are the great differences between the two methods and they show the superiority of the unit method of organization over the present day topical organization.

EDUCATION IN BRITAIN TODAY

H. C. DENT

[On April 1, this year England forges ahead by raising the school leaving age to 15. In the following article by the Editor of the "Times' Educational Supplement" we get a picture of the present position of education in England which has made the forward step possible.—Ed.]

It is now more than two years since the Education Act of 1944 became law for England and Wales, and 19 months since the bulk of the Act came into operation. What progress has been made towards "making the Act an actuality?"

It has been largely a matter of laying foundations. The President of the Board of Education, limited to "superintendence of certain matters relating to education", has been replaced by a Minister charged with the responsibility of creating and executing a national policy in education, and having power to control and direct the local education authorities. The Board has become a Ministry, the change of title signifying a change in function from advice and criticism to construction and guidance.

Structure Modified

The structure of both the central department and the system of local administration has been modified to accord with the new organisation of the statutory system of public education in three progressive stages—primary, secondary and further education. Four new administrative branches—the Schools Branch, Further Education Branch, Teachers Branch, and the Branch of Information and External Relations—have been created at the Ministry; and the Inspectorate has been reorganised and is in process of being largely expanded.

As there is no longer an "elementary" stage in English education, the local education authorities for elementary education have disappeared. The 145 councils of the administrative counties and of the county boroughs are now the only local authorities for education,* but in many of the county areas a scheme of delegated authority to "divisional executives" is being operated—generally successfully according to reports.

First Priorities

The Minister, having decided that the first priorities in implementing the 1944 Act are the raising of the compulsory school age to 15 on April 1, 1947, and the provision of a nation-wide service of midday

*There is one "Joint Education Board", in charge of a county and a county borough.

meals at school, the practical problems bulking most largely at the moment are the securing of additional teachers and accommodation. An emergency scheme for the training of teachers was begun in 1944 with considerable scale in the autumn of 1945, when several colleges, designed and staffed to give a 12 months' intensive training course to ex-Service and other recruits of maturer years, were opened.

The emergency scheme has attracted a very large number of men and women of the required calibre. By November, 1946, some 80,000 applications had been received, and over 30,000 candidates accepted for training. But the prevailing shortages of building labour and materials have delayed the opening of many of the emergency colleges. It had been hoped to have at least 10,000 students in training by the end of 1946, and it is conceivable, though perhaps hardly likely, that this target may be reached early in 1947. But figures given in Parliament in late October showed only 5,372 students undergoing training in 25 colleges, in addition to 502 who had completed training.

Side by side with the emergency colleges, the permanent training departments are being expanded to the utmost degree.

Over 1,000 a Year

Practically no permanent building to increase and improve school accommodation has yet been possible. To ensure that there shall be sufficient school places available to raise the compulsory school age this April, the Ministry of Works is providing and erecting chiefly in the playgrounds of existing schools, single-storey prefabricated huts. This Ministry is similarly putting up huts for school canteens and kitchens, at the rate of well over 1,000 a year. Over two-thirds of the primary and secondary schools now have dining facilities, and about two million children receive a midday meal at school.

Apart from the dietetic and social benefits which experience—notably during World War II—has proved that the School Meals Service confers, the rapid development of this service is now legally necessary on account of the Family Allowances Act, 1945, which came into operation on August 6, 1946, and which provides that part of the children's allowance shall be paid in kind. Milk at school—one-third of a pint daily which is to be increased to two-thirds when supplies allow—became free on that date, and meals will also be made free as soon as there are sufficient canteens to maintain the service on a national scale.

More Accommodation

In addition to these and other immediate pre-occupations, which include the provision wherever possible of additional accommodation and staff for technical education, the local education authorities have, since April, 1945, been engaged upon the gigantic task of preparing their "development plans" for the re-organisation of primary and secondary

education ; a task the like of which has never been undertaken in the history of English education.

The 1944 Act required that these plans should be submitted to the Minister by April 1, 1946. This time schedule proved impossible, and in March the Minister allowed applications for extension of time. Some 60 local authorities out of 145 have submitted complete plans, and another 20 or so instalments. The magnitude and the unprecedented nature of these plans may be imagined from the authoritative estimate that altogether they will involve capital expenditure amounting to £700 million or £800 million.

An Interesting Feature

Nursery education on a scale never previously contemplated, separate primary and secondary schools, including boarding schools, and special day and boarding schools for children handicapped by physical or mental defect, are all to be provided ; and all schools must measure up to the Ministry's exacting Building Regulations issued in 1945. A most interesting feature of the plans is the variety of approach by the local authorities to the complex, and hitherto barely explored, problem of providing appropriate secondary education for every one of the nation's children. Some authorities including the London County Council and Middlesex, are opting for the "multilateral", or "comprehensive" secondary school ; others, like Kent, are preferring the tripartite organisation in grammar, technical, and modern schools suggested in the Spens and Norwood Reports and accepted (due freedom being allowed for experiment with other forms) by the British Government in the White Paper on "Educational Reconstruction" issued in 1943. Others again are planning combined grammar-technical, grammar-modern, or technical-modern schools, while still others, such as the West Riding of Yorkshire, will experiment with multilateral, bilateral, and single purpose schools.

Let it be added at this point that secondary teachers in many districts have shown a most welcome disposition to get together to discuss common problems, and to plan co-operative experiments. Those who know how almost uncrossable was the gulf that formerly separated the secondary teacher from the elementary will appreciate the significance of this movement.

Industry and Education

There has been similarly a profoundly important and widespread rapprochement during the past three years or so between industry and education. The local education authorities are to be asked early in 1947 to begin to prepare their development plans for further education, including compulsory part-time education in County Colleges for young employees under 18 years of age. Meanwhile, numerous industries and

individual firms have been developing part-time schemes, either on works premises or in education authority establishments. So far as I know, no statistics exist, but I think it a safe guess that at least five times as many young employees are today being released for part-time education and training in working hours as there were in 1939. This is not wholly due to the 1944 Act, but is certainly an anticipation of its requirements.

The universities, being autonomous bodies, are not directly affected by the Education Act, but it is significant of the general attitude towards education today that they are crowded beyond capacity, with many thousands of applicants unable to obtain places, 90 per cent. of which, for men, are reserved for ex-Service students. The Chancellor of the Exchequer had in 1946 almost quadrupled the annual grant of public money to the universities (£9,000,000 in place of £2,500,000) and virtually promised to meet all reasonable requests for capital expenditure.

Advisory Body

To advise on general adult education outside the universities a National Foundation for Adult Education has been set up, representative of statutory and voluntary bodies. The Carnegie United Kingdom Trust has established a Bureau of Current Affairs to service adult education bodies much as did the Army Bureau of Current Affairs (ABC'A) during World War II. A National Foundation for Visual Aids in Education is in process of formation, and the work of the National Foundation for Educational Research, which is about to apply for a charter of incorporation, is rapidly expanding. The Air Council has approved the formation of an Education Branch of the Royal Air Force, and the War Office will have a comprehensive peacetime scheme of education for the Army.

Public education in Scotland is regulated by separate Acts of Parliament. The Education (Scotland) Act, 1945, applied the British Government's general policy for educational reform to Scotland, and faced the Scottish Education Department and local education authorities with roughly the same problems as their English counterparts in respect of teachers and accommodation, medical and meals services. As the Scottish statutory system of education was already organised in progressive stages no such reconstruction as in England was necessary.

Striking Phenomenon.

In September, 1946, the Government of Northern Ireland introduced an Education Bill into the provincial Parliament, and in October this was given a second reading. The Bill is very similar in its main structure to the Education Act, 1944, except that it makes no provision for compulsory part-time continued education.

It may be claimed, I think, that in view of the immense difficulties and handicaps experienced in Britain during the past two years, the above represents no mean achievement. But the most striking phenomenon of all is the change of attitude towards education. As Sir Fred Clarke, an eminent education authority and former Professor of Education at McGill University, Montreal, said to me recently, "Before the war it was like flogging a dead horse ; now the horse is almost bolting."

REFORM OF THE EXAMINATION SYSTEM

SIR CYRIL NORWOOD

As the educational system of any one country is bound to be obscure to the citizens of any other, it may be as well to begin by stating a few facts about the position of secondary education in England as it was in 1939 when World War II began. It is roughly true to say that of every hundred children in the primary schools at that time not more than five were fated to enjoy a full secondary course, and only one would proceed to a University.

This would seem to be a startling state of affairs, but education was thought of in England as a highly selective weeding process. The business of secondary education was to pick the really bright boys and girls out from the mass by tests and scholarships examinations, and again through similar tests to choose the few fit to go on to a University; it can be fairly claimed that few of those, who by academic standards were really able, missed their chance.

School Certificate

But in the 20 years between World Wars I and II two unintended but unfortunate results of this system became increasingly manifest. It was decided that secondary education, conceived of as a five-year course extending to 16 or 17, should be tested by an external examination called the School Certificate, and it was thought to be a great educational advance when it was ruled that the possession of this Certificate should exempt its holder from all matriculation examinations and other tests of that type if a higher standard than a mere pass was attained.

The result was that all children in secondary schools were set to the tasks of teaching this standard, since employers in business and industry naturally asked for a certificate of this level in selecting candidates for their offices. It became painfully obvious to those who could take an objective view from outside the machine that the examination was cramping the free development of secondary education through its inevitable domination of the curriculum, and also that it was imposing a type of education which was not suited to a considerable number even of the selected pupils to be found in the schools, since a third of the number who began the course never got so far as the examination room, and a third of those who did, failed to pass.

Steadily Raised

At the same time to the children who were really gifted academically, the standard was not high but low. The average child was expected to pass at 16½, but the clever child would pass at 14½ or 15½ and was then qualified to enter any University. But this date for competing

for the Scholarship which would carry him to the University did not come till he was 18, so that there was a period of three or even four years during which a student might, and frequently did, specialise between very narrow limits: particularly, perhaps, was this the case in the natural sciences.

Standards were steadily raised ; the pressure of cramming became more and more severe: the schools in their Sixth Forms began as a regular thing to tackle a part of the Honours Courses of the University. Regularly on platforms and public occasions lip service was paid to the great value of a broad education and the dangers of early specialisation: as regularly in the class-room boys or girls were driven on to the attainment of very high competitive standards within very restricted limits. Such a result was bound to follow inevitably from the system.

Butler Act

Upon secondary education in this condition broke the Butler Act, passed in a spirit of high faith and idealism during the war, which laid down that not one in 10 of the nation's children, but in future 10 in 10 should enjoy a school course which should eventually extend up to the age of 16. It was surely unthinkable that all these children should be set working along academic grooves, or be thought of as future candidates for University matriculation, although it has to be admitted that there are to be found teachers of both sexes in existing secondary schools who are so set in their ways that they think such a course to be both reasonable and practicable.

But the great majority realise that the secondary education of the future must be a system of very great variety, and the curriculum and type of school must more and more be fitted to the individual child. Hence the division of secondary education into three broad types, to which the names of grammar (or academic), technical, and modern, have been given. The same need for variety is realised by those who write in praise of the multilateral school, and tend to defeat their own cause by not recognising that, if every school is to offer every course, schools must become undesirably large.

The Problem

It is quite clear that many children, and indeed probably the majority learn through the use of their hands, eyes, and ears, more surely and quickly than through reading the printed page, and it is very hard indeed to devise any form of external examination which can test the acquisition of such skills, certainly no written test like that which has been hitherto known as the School Certificate. It is equally clear that there is a danger, when this flood of new entrants pours into the secondary schools, that old standards, which in English schools have

been high, may be inevitably lowered, and the grammar school be sacrificed to the modern.

That is the problem which has been set to Britain's Ministry of Education—how to preserve the old achievement and at the same time to meet the vast and varied new needs of the fresh types of boys and girls now staying on at school. It has to do this, when standards are shaken by the war conditions through which the schools have passed, when large numbers of additional teachers have to be trained, when many new schools have to be built, and old ones repaired. Critics are unreasonable who expect immediate and obvious progress.

Proposed Tests

The decision which has been taken is that the grammar school, or academic, course shall be thought of as extending from 11 to 18, when national service will begin, and shall culminate in two examinations designed to satisfy two separate needs. One will be a test of general education thorough papers set on four subjects to candidates not younger than 16½. It will be a qualifying test, and will, it is hoped, admit those who pass to all Universities and all learned and semi-learned professions.

The other will be a competitive test by which scholarships will be awarded in various subjects, much as they are now, but it will only be taken by those who have passed the previous test, and are thereby debarred from devoting more than one year to close specialisation. One of the blunders in English education has been to try to make one examination serve a double purpose, with the result too frequently of making a double failure, and this blunder is not to be repeated.

More Informative

The fate of the School Certificate, hitherto taken at 16, hangs in the balance. It will be of no use to those who take the full academic course, and it is thought that business men and employers will be much more satisfied by a competent and objective school record such as it is proposed to keep for each pupil, since such a record will be much more informative than any examination certificate. Freedom from external examination will render variety and adaptation to individual needs much more practicable, and such experiment is needed in technical, and above all in modern curricula. Many hold, not without good reason, that there are subjects which will never be properly taught so long as they are under the shadow of the conventional examination room. Some even think that the use of the English language is one such subject.

New System

But there are others who have grown up with the School Certificate and are unwilling to part with what they know so well. The Ministry of Education is doubtless showing wisdom in letting it continue for the

present though the official opinion is hardly concealed that this examination of the 16-year-old has done its work and is ripe for supersession.

The new system is not yet fully worked out, but these are its ideals, the maintenance of all that is good from the past, the setting and keeping of a high intellectual standard, and the provision of courses in great variety to meet new needs, even though these courses may seem unconventional and unprecedented. In a spirit of hope and of freedom Britain is moving on to its great endeavour to create in the next quarter-of-a-century something worthy to be called an educated democracy.

—The Ceylon Teacher.

NEWS FROM FAR AND NEAR

Primary Education in Scotland

In their report on the educational provision for children from the time of entry into the nursery school until the completion of primary education the Scottish Advisory Council have made many stimulating proposals on home and school relations, size of schools and classes, methods of teaching the subjects of the curriculum, home work and examination.

In their chapter on curriculum the council remark that the notion that every effort must be concentrated on three R's is a half truth that does more harm than good. If fundamental subjects are necessary, the council suggest they might be physical education, handwork and speech or oral expression.

To replace competitive examinations, the formation by Education Authorities of Area Transfer Boards empowered to administer the transfer schemes is advocated. Two intelligence tests should be taken and the opinion of the primary school asked about the attainments, aptitudes, personal qualities and house conditions of the child. Standardised attainment tests in English and Arithmetic or alternatively the common examinations for the area in these subjects are advised.

Compulsory home work should cease but various forms of voluntary home work which would be carried out with the co-operation of the teacher are suggested. For example, a child who enjoys playing with figures may like to work out at home extra sums; others may be encouraged to co-operate in the making of a magazine or a newspaper. Children's natural interest in collecting things can also be turned into account. There should be no examination in the primary school either for class places or prizes.

Dealing with the methods of teaching the usual primary school subjects, the council advocate that both the curricula and the methods of dealing with them should be thought out afresh so that they may be made to follow the child's natural line of development and to make allowance for natural activities. Hand and eye training should form along with oral expression the core of the primary curriculum, which should further be thought of as dealing with things, that are three-dimensional rather than flat.

On the important question of the size of primary schools and classes the council hold that the maximum number of pupils in charge of one teacher should be gradually reduced to not more than 30 and that no school with fewer than 10 pupils is a satisfactory education unit. Besides no primary school should have an enrolment of beyond 450.

Education in Britain

In raising the school leaving age to fifteen years with effect from April 1, the Minister of Education is confronted with certain physical difficulties the least of which seems to be the matter of additional teaching staff, for there is reason to believe that teachers will be available to cope with the increased numbers. The shortage of accommodation is at present the biggest bugbear. It may be remembered that 500 schools in Britain were either damaged or destroyed during the war. So in regard to accommodation the question now is not one of launching a long-term programme but of completing partially repaired schools and erecting light buildings and prefabricated class rooms. Another serious hindrance has arisen out of the fuel crisis which has led to the restriction of the supplies of papers to the publishers of school text-books. Books are necessary tools of education and unless the Government give education top priority there should be, as one authority has pointed out, a hopeless lack of balance.

As regards part-time education it is apprehended that the county colleges in which part-time education is to be given are not likely to be seen in any great numbers until 1950. In the meantime many authorities propose to extend their continuation classes and to improve and enlarge, as far as circumstances permit, their technical colleges.

With the raising of the school-leaving age it is felt that better quality man-power which Britain desperately needs today will not be produced by this act alone ; for that is no more than a foundation. Other parts of the 1944 act must be simultaneously put into operation before its full value can be realized.

/ Co-education in Russia

Throughout the industrial area of Russia co-education has been dropped and reversion to separate boys' and girls' schools has taken place. This reversion during the war period was caused by the necessities of war. Boys then received military training in the schools. Now that the war is over co-education is being discarded on other grounds. It is felt that co-education tends to undermine a courteous and chivalrous attitude towards women. Discipline too is found to be better without co-education.

The New Education Fellowship Conference, 1946

The New Education Fellowship Conference in Melbourne has led to a few but nonetheless satisfactory results. Mr. Kees Boeke, the Dutch delegate wakened much interest by his report on the "Werkplaatz Children's Community" in Bithoven, Holland. The children's community is based on the principles of freedom of movement, equality of rights of all human beings, irrespective of creed, nationality or colour.

Professor Brameld who gave the white peoples a strong warning

emphasised that the great technological revolution of modern times meant that no region was now remote; coloured people were beginning to organise and the white democracies must take an interest in them. Although Professor Brameld was mainly concerned with the negro problem in America, his conclusions are valid for coloured peoples in general and consequently he advocated inter-cultural education everywhere. He urged teachers in white democracies to seize every opportunity for spreading inter-cultural relationships through History, Geography and the social sciences, to dissolve social and religious superstition and to help children of different races to know and understand one another.

Miss Ellen Wilkinson

The demise of Miss Ellen Wilkinson the first woman Minister of Education has robbed England of a gallant and indefatigable worker in the cause of education. Here was the difficult task to bring to function the ideals embodied in the new Education Act, and in this connection she will always be remembered as the Minister of Education who insisted that the pledge to raise the school leaving age on April 1, 1947 should be kept. During the 18 months of her tenure of office she was responsible for several hundred circulars, administrative memoranda and yet she could find time to evince a keen interest in the content of education, to set up machinery whereby films and visual aids might be made available in schools and to demonstrate the value of education in a world sense by her active participation in the affairs of the U.N.E.S.C.O. Above all her unresting fight for the education of children and the part she played in the working class educational movement have given her a place of respect in the heart of every educationist.

Health Education

Speaking at the central council for Health Education Dr. Sutherland observed that the whole of school life must give a sense of security and encourage healthy habits. The school itself should be clean, its general background, atmosphere, and tone healthy. Many teachers regarded the school medical service and the school meals service as outside their responsibilities. With goodwill and co-operation on both sides, medical inspection could be a useful part of education, and school meals, an opportunity for education in table manners and sociability. Every teacher should be a healthy educationist, and every teacher should give a twist to his teaching towards health education. Every child should know the biological fact of sex by the age of 11 or 12. Parents too were in need of health education. More co-operation should be established between the school and Parent-Teacher Association so that the child's well-being should be advanced. Finally the teacher's own example counted more than precept. The socially minded teacher could do much to create new standards of personal and social responsibility.

The Pestalozzi Children's Village

On the occasion of the bicentenary celebration of Pestalozzi's birthday the swiss people are setting up a children's village on a mound about a hundred feet above the little town of Trogen commanding a picturesque view of the silver surface of Lake Constance. Half a million Swiss francs amounting roughly to about £30,000 were collected for the purpose in one day through the sale of ladybird badges at one franc each and this means that one person in every eight in Switzerland—the new born babes included—had contributed. All the work is being done by volunteers, the construction and the laying of wooden tiles for the roofs of the houses being only entrusted to professional workers. This admirable project which aims at setting up 24 houses with 16 children in each has evoked such enthusiasm that sometimes there have been more volunteers than can be used. The village is intended to house orphans from all parts of the war-devastated countries of Europe. The children would be made to stay until they are sixteen years old and would be educated by teachers of their own nationality. Their curriculum too would be a national one, but living together for years in a village community with children of other nationalities will, it is expected, undoubtedly foster a spirit of understanding without a word said about it. Six houses have already been completed and about 30 war orphans between 10 and 12 years of age are being brought up in them. The well-known Pro Juventute foundation supports the work. Swiss children enthusiastically help. From a children's hospital arrived a letter written with pencil in clumsy handwriting, "I have no money now because I am in hospital but I shall send it later. It is not much, only 50 centimes. Kind regards from Roland Benoit." Pestalozzi to whose memory this little village consecrated with children's savings is intended to be a tribute, could not ask for a better birthday present.

Higher Education in Egypt

Besides the thousand-year-old Muslim University of Al-Azhar, there are two modern universities, one in Cairo and the other in Alexandria. The educational system in these universities follow the French pattern very closely. There is a project for the establishment of yet a third university at Asyut. The university course is a four-year one, with a hurdle in the shape of an examination at the end of each year. Classes are large and hence the standard of work is generally determined by the abilities of the weak students. In view of the extremely close connection between the educational renaissance and the rise of Egyptian nationalism students' strikes and demonstrations are a most prominent feature of university life in Egypt as they are in this country.

Arab students in Egypt and Egyptian graduates in the schools of Arab Asia increasingly display a sense of the unity of Arab Culture.

While Egypt's place in a Mediterranean Society is recognised and emphasised at Alexandria, where Hellenic culture is stressed and the study of Greek is encouraged, the close relationship of old and new has recently been underlined with the appointment to the Rectorship of Al-Azhar of a senior member of the staff of the Philosophy department of Fuad I in Cairo.

Central Bureau of Psychology

A proposal for the establishment of a Central Bureau of Psychology under the Central Government was approved by the Standing Finance Committee which met on the 15th February in New Delhi. The object of the Bureau will be to conduct research in selective methods and standardizing tests of various types in the educational field. The Board will, besides, deal with the following five projects.

1. Selection of Primary School Children for Secondary Education.
2. Selection of Entrants to Teachers' Training Institutions.
3. Selection of Entrants to Higher Technical Institutions.
4. Educational development of backward areas.
5. Child Guidance Clinic in Delhi.

The main purpose for which the Bureau of Psychology is proposed to be set up is, however, to measure the progress made by boys in their classes in the schools without the exclusive use of examinations as at present and to train the right type of teachers who alone can build up the right type of institutions.

Western Higher Technical Institution

The Standing Finance Committee approved a capital expenditure of ten lakhs to be incurred during 1947-48 on purchase of a suitable site for the establishment of a Western Higher Technical Institution which will provide facilities for the instruction of 2000 undergraduate and 1000 post-graduate students in the various branches of Engineering and Technology.

Indian Students in China

With a view to strengthening cultural relations between India and China the Government of India have offered to Indian students twelve studentships tenable in Chinese universities in Chinese language and literature, Philosophy, History, Arts and Crafts, Sociology and Archeology.

Teachers on Strike

There have been of late frequent strikes by teachers particularly of primary schools in all parts of India. The teachers demand more pay and dearness allowance on a par with that of Government servants so that they may partially meet the present high cost of living. It is rumoured that high school teachers will soon follow suit and stage a token strike.

BOOK REVIEW

Craft in Education by H. R. Bhatia, M.A., Pilani, Jaipur State.
PP. iii & 222. Price Rupees Five.

The book, as the author points out in the preface, is an attempt to bring out the implications of the Wardha Scheme of Basic Education and to study them in relation to their background in educational methods and ideals. The author's purpose is expository and in carrying out his purpose he examines the case for craft in education from both the moral and sociological standpoint, expounds the principles as well as the psychology of education through a craft, dilates on the technique of correlated teaching, makes out a case for the co-ordination of art with craft in the education of the young, spins out a course for the training of teachers commensurate with the ideals of a craft-centric education and indicates the sort of guidance which supervision and administration should provide and the form they should take in thirteen closely reasoned and well written chapters. There is, besides, an appendix in which the author delves into the controversy of the earning-while-learning principle stressed by Gandhiji. Although the author confesses at the outset that he does not fully subscribe to the self-supporting aspect or the Socio-economic ideology of the Wardha Scheme of Basic Education, yet in an endeavour to assess the educational value of this aspect of the scheme he has drifted into the conclusion that if the school can provide sufficient play motive for the child to throw himself into craft-work with the same enthusiasm, zest and interest as he displays in play, he can be led to realize the price and cost of human toil and effort. And that, we agree with the author, is no mean objective for the school to aim at.

In the second chapter the author introduces and explains the connotation of certain technical terms which, he says, have been in use since craft-work entered into our educational thought and practice. There are, according to the author, three methods of using handicrafts in education, viz., (i) the Vocational Method, (ii) the Hobby Method and (iii) the Project Method. It is true that handicrafts are included in the school curriculum for such widely different purposes as vocational, avocational or educational but to say that there are three methods of dealing with them in a misnomer. Then again the technique of craft-centric instruction is, so it seems to us, very much different from that of project teaching. A craft may be so taught as to lead to purposeful activities or projects but it cannot by itself merit the appellation of project, even when instruction in all other school subjects is built around it.

There has been a long felt need of a systematic treatise on the theory and the methodology of the Wardha Scheme of Basic Education that can be used as a text book at basic training centres and the book, we feel confident, will supply that need but we are at the same time constrained to remark that its high price may stand in the way of its being so used.

The Parrot's Training & Other Stories. Visvabharati, 6/3, Dwarkanath Tagore Street, Calcutta. Illustrated by Abanindranath Tagore and Nandalal Bose. Price Rs. 3/8.

"What is education?" said the jesting Pilate and would not stay for an answer. This one-error misquotation makes little difference; for true education is training in truth. Pilate washed his hands after throwing Jesus to the rabble-wolves ; modern Pilate hum and haw and legislate, wrangle and haggle and draw doodles, issue injunctions like a Maharaja and leave educational administration to nephews, brothers-in-law, hide-bound pedagogues ; to big fleas, small fleas, smaller fleas and fleas an nauseum. Amidst this cacophonous buzz of fleas who naturally delight in shouting cultural propaganda that they may continue to suck the honey, the poor educand is completely lost. Slighted, bullied, coerced, laid on a Procrustean bed, flung from one eager hand to another, he perishes martyrlike, but unwept, unhonoured, and unknown. O tempora, O mores ! What a staggering expenditure of human energy and *materiel* ! The mantle of the Roman Pilate has fallen on the multitudinous shoulders of our Education Department.

Against this mechanised education which has so far retarded our country's progress, Rabindranath Tagore voiced his protest. His plea for naturalised and effective education, his protest against de-humanised and ineffectual education, his logical arguments and constructive suggestions fill several volumes of essays and brochures periodically published at Visva-Bharati. Compared with these long weighty essays on educational reform the present rollicking story is filigree work, light, jocose, subtly satirical. To the uncritical multitude of story-lovers and magazine-addicts *Parrot's Training* hardly pretends to be more than a brief 5-minute entertainment. So it is, and much more besides. Underlying the jesting are bitter fumes of chargin and mortification ; gushing spirals of loving remonstrance ; conscientious alarm at an impending evil ; flashes of profetic wrath and righteous indignation ; and incisive innuendos at the heedless cavalcade of self-important bullies who are blindly determined to run the nation's education stalls to the tune of their pre-conceived notions. As a realistic parody of man's follies this story of the life and death of Maharaja's Parrot is thus chock-full of sensible ideas which horrify pedants and shame administrators. The story challenges our accepted ideas of discipline. It challenges the undemocratic atmosphere in which the nation's student-citizens are forced to grow. It challenges the counterfist presentment of real life than which our schools have nothing better to offer. It challenges the prevailing educational methods which are no different from tools of waging war against nature. It challenges the existing administration which puts a premium on office equipment and ceremonials, on miles of red tape, and a motley personnel of questionable qualifications intent

on pocketing all sorts of salaries ranging between a prince's dowry and a hireling's pittance. If the story titillates your sense of humour, if the blithe dialogue pushes you to the edge of drollery, then laugh and giggle as much as you can ; and when your laughter fizzles out, ponder over the implications. First written in 1918, the modernity of thought presented here is as fresh as that of any up-to-date treatise on educational psychology ; the slashing attacks have never been more timely and better aimed. For *Parrot's Training* is the mock funeral of an iconoclastic system of education that has outlived its so-called usefulness and is yet very much alive and kicking—a melancholy reminder of our country's baneful anachronism. When Rabindranath wrote this satire, when he published his educational essays and psychological stories, when he first conceived the idea of an international school, he laid the corner-stone of the New Educational Edifice. Few are the instances in narrative literature where the literary art of obloquy has been raised to the magnificence of begignant irony. Sometimes you will have to dig deep to strike the rich ore ; often the merest surface-scratching will bring you dividends ; occasionally the allegory is as plainly visible as soothing oil over troubled waters. The story deserves to be re-read and re-printed if only to remind the uninitiated that Tagore was not merely the maker of sweet music and the writer of eternal poetry. Sociology and psychology were also subjects of his insightful thinking. The story deserves to be re-read and re-printed because the story of how Maharaja's bird died is not yet told. Quite a good number of the Raja's birds are dead and gone ; some are decomposing ; we can smell the putrid stench of their cadavers stuffed with ill-digested book-lore—a menace to the health of their wholesome compatriots who have so long cherished their winged freedom outside the golden bars of Maharaja's cage. The story deserves to be re-read and reprinted both in Tagore's original Bengali and his own English translation (which, as given hereunder, is meant to reach a larger audience), because through its bewitching medium of expression it lays here, with terrible deftness, the essentials of one of the fundamental tasks facing our 20th century commonwealth which prides itself on espousing the fundamental rights of its citizens and the betterment of their lives.

RESOLUTIONS ON ADULT EDUCATION

[The following resolutions were passed in the Fourth All-India Adult Education Conference which held its session at Trivandrum along with the All-India Educational Conference. As they deserve careful consideration by all educationists and educational authorities we gladly give them publicity in these pages.—Ed.]

1. In view of the democratic constitution that is being evolved for India, and the immediate need for educating the illiterate masses in the full content of citizenship and the imperative need to develop in them the ability to think, appraise and judge for themselves, educational authorities in India should discharge their primary responsibility in this matter by immediately formulating comprehensive schemes of adult education and working them out with devotion so that the prevalent illiteracy and ignorance may be liquidated in as short a time as possible.
2. This Conference notes with satisfaction that compulsion is being introduced in the primary stage by many States and Provinces in India. But it is the considered opinion of this Conference that, immense and difficult as this task may be, no government can or should imagine that this step will ensure universal literacy and good citizenship unless at the same time it puts into effect an efficient plan of literacy and training in citizenship for the illiterates and post-primary literates among its adult population.
3. This Conference is of opinion that universities and similar other organisations should consider the introduction of welfare education as a compulsory subject including a practical course in adult education for the first degree course in all universities.
4. This Conference urges publishers to undertake the publication of suitable adult education literature to cover all phases of adult education from literacy and handicrafts to university extension courses.
5. This Conference recommends the enactment of legislation to make all regular employers of more than 10 persons to provide facilities for adult education at or near the place of employment.
6. This Conference is of opinion that the importance, vastness and urgency of the problem of Adult Education in India demand that any comprehensive scheme of Adult Education in all its aspects can be effectively worked only by a sufficient number of trained and devoted full-time workers in the different linguistic areas under the direction and guidance of a Central Institute of Adult Education. Therefore this Conference urges upon the Governments of all Provinces, States and the centrally-administered areas to institute an Adult Section as an important part of their Education Departments.

7. This Conference commends to the Provincial Government of Madras the suggestion made by the Andhradesa Library Association that the Government do give training in Adult Literacy and Library work to the staff actually employed in carrying on intensive rural reconstruction, khadi and cottage industries in the twenty-five firkas selected for the purpose and remove illiteracy in those firkas root and branch through organising work in that behalf intensively along with other programmes.

8. In view of the essential part that the library plays in Adult Education and in the maintenance of continued literacy, this Conference requests the Governments of all Provinces and States in India to start and maintain rural library service in their areas so as to cover the whole area in an adequate manner.

THE FEDERATION

Proceedings of the first meeting of the Executive Committee

Dr. Amarnath Jha, President of the Federation, occupied the Chair.

The following questions were discussed.

First the Secretary, Mr. M. S. Kotiswaran referred to the need to perpetuate the memory of late D. P. Khattray and appealed to the Members to put forth their efforts and make collections in their respective areas so that before the Federation meets for the next year the shape and the form of the Memorial could be settled definitely. Mr. Ranganatha Iyengar suggested that the portraits of late Mr. Seshadri, the Founder-President and D. P. Khattray the Founder-Secretary should be prepared. There were other suggestions as to make an endowment in the name of D. P. Khattray from the interest of which a Gold Medal should be presented to the best paper that is sent to the Annual Conference of the Federation. It was finally decided that funds should at once be collected by the various affiliated associations and the question as to the shape and the form of the Memorial should be decided at a later stage, after the collections are made. The Secretary sent round a circular requesting the people to make their contributions and among those who have donated on that spot are Dr. Amarnath Jha, the President and Dewan Chand Sharma, each Rs. 100/-, Dr. Lakshmanaswamy Mudaliar, the President of the Conference Rs. 50/-, The South Indian Teachers' Union Rs. 25/-. The Asst. Secretaries and the Woman Joint Secretary have been requested to make collections in their areas and send the amounts to A. P. Khattray to be deposited in a separate account to be known as 'Khattray's Memorial Fund'.

The Secretary then placed before the Executive Committee the desirability of tentatively fixing up the dates for the holding of the Council Meetings and the Executive Committee so that members may keep the time free to attend the meetings. He suggested that these meetings should be held during the Summer Vacation, Mid-term Holidays and in December. After discussing the whole question it was resolved that:—

"The Second meeting of the Council and the Executive should be convened in the last week of May and the third in September during the Mid-term holidays and the fourth in December at Rewa."

Then the Secretary suggested that the Sectional Secretaries and Members should be allowed to form local committees in their areas and carry on followup work to implement the resolutions passed in the Conference and periodical reports be sent to the General Secretary. The Asst. Secretaries should take steps in their areas to enlist the active co-

operation of all the Educational bodies and popularise the Journal and the work of the Federation. As it is, it is felt that the public and the members of the Profession have not yet been made to know the great work that is being done and service rendered in the interest of education and the teaching profession. The Asst. Secretaries can help the cause of the Federation by holding meetings and popularising the Federation. It was resolved that they should be sending periodical reports regarding the work in their places. It was finally decided that every Sectional Secretary and Asst. Secretary should take steps to collect funds for the Memorial.

Then the President suggested that Mr. A. N. Basu should be requested to prepare a special volume recording the work of the Federation from the time of its inception to this date.

It was resolved that Mr. A. P. Khattri be authorised to operate on the accounts of the Federation in the Bank for the year.

ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS

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OF EDUCATIONAL ASSOCIATIONS

Objects

- (1) To propagate the ideals for which the Federation stands.
- (2) To serve as a forum for Indian educational opinion.
- (3) To act as an information centre for all matters relating to Indian education.
- (4) To provide an organ for Indian educational thinkers and research workers.
- (5) To encourage scientific study of educational problems and to publish results of such study.
- (6) To strive for world peace through education.

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Articles

The Editor invites contributions on all educational matters and particularly (a) authoritative articles on educational topics ; (b) short articles dealing with educational research ; (c) accounts of educational experiments ; short notices of recent educational publications and news of educational interest. Articles should be addressed to : the Editor, 6/B, Hindusthan Road, Calcutta 29.

NOTES AND COMMENTS

Strikes :

During the last twenty years one has grown used to the phenomenon of students keeping away from their classes and preventing others from attending them. Originally the occasion was political and the demonstration was aimed against the British Government and the bureaucratic agents. Then strikes were engineered if students did not desire the transfer of a teacher, if a head master was strict, if postmen went on strike, if a prominent public leader was expected to visit the town or if his railway train was to pass it, if at an examination the questions set were difficult or unexpected. Boys of eight or ten could and can with impunity stay away from school and not stay at home either. School and college authorities must cease to be authorities and submit at every step to the dictation of those whom they are alleged to teach and educate. In all this prolonged and unending breach of elementary discipline, boys and girls rely on the implicit acquiescence or indifference of parents and the implied or open support of so-called leaders. Any attempt on the part of the head master or principal to restore even a semblance of normalcy is denounced in the press and on the platform as victimisation of poor, innocent, defenceless students. All the technique of trade unionism is at their command. That is one side of the picture, not I trust, an unfair picture.

What of the teachers themselves? Lean and hungry, over-worked, suppressed—long-suffering persons, patience their badge, much of their ardour gone, their idealism faded. In the good old days, the teacher was not expected to accept any emoluments ; he was maintained in reasonable comfort ; he had his books and manuscripts and his cottage. Above

all he enjoyed a unique prestige in the community. The high regard in which he was held by prince and peasant amply compensated for the absence of material wealth. But in an age when social position is measured by your bank balance, when character and scholarship alone do not confer on you high social standing, when your position in the bureaucratic hierarchy is very low, when your emoluments are lower than those of the village chowkidar or a peon of the postal department, it savours of irony and cynicism to talk of the dignity of your work and your importance in the social framework. In Salt Lake City, teachers, it is reported, can attain a maximum salary of 2,724 dollars after sixteen years' service, while the city dog-catcher makes 10,000 dollars a year on a contract basis. In Tuscumbia, Mo, the salary of the school janitor of less than 8th grade education is the same as that of a teacher with a University degree.

The Committee of the Central Advisory Board of Education rightly says :

✓ "If a labourer is worthy of his hire, then of all labourers the good teacher is most worthy of his. Teaching, if properly done, is exacting both on body and mind; the conditions under which teachers often have to live in a country like India isolate them from social amenities and from intellectual companionship; the raw material in which they work—the bodies and minds of children—is not merely the most valuable asset of the community, but, once spoilt, it can hardly ever be repaired. It might reasonably be assumed therefore, that of all servants of the public the teacher would be the best rewarded and the most esteemed. If India wants her children to be taught properly she must be prepared to pay her teachers properly or face the alternative which is permanent inferiority in the society of civilised nations."

The situation is critical practically all over the world. In France, a Commission, appointed by the Ministry of Education, says : "It is not right to demand in preparation,

conduct and authority, a social role, an exemplary professional conscience, from a public official who in his environment is among the lowliest, and whose salary is ridiculous when compared with the salaries paid by the State to some officials from whom it demands far less." The U.S.A. representative on the U.N.E.S.C.O. states that the UNESCO has decided to draft a teacher's charter with the hope of improving the status of teachers on a world-wide scale. The World Conference of the Teaching Profession, which met from August 17 to 30, 1946 at the invitation of the National Education Association of the United States, declared that one of the purposes of the World Organisation of the Teaching Profession shall be "to improve the professional status of the teachers of the world and to improve their intellectual, material, social, and civic interests and rights."

There have during recent months been teachers' strikes in India, the U.S.A., Mexico, Ireland, Canada, Hungary, South Africa, Italy, and several other countries. As Dr. William G. Carr, the Associate Secretary of the National Education Association of America observes, the strike weapon has been only used as a desperate effort to obtain relief. In "South Carolina Education", a mother explains why she talked her daughter out of wanting to be a school teacher: "You take the teachers here in town. The only difference between them and the Christian martyrs is the date and lack of bonfire. I'd just as soon be a ploughmule". A Committee of the National Education Association (with 341,000 members) said: "Teachers must not be coerced into working for sub-standard wages with no way of making effective protest".

Naturally, a strike by teachers in an exceptional and unusual event, a weapon to be resorted to in a moment of despair. But when resolutions, representations, and petitions fail, what else can teachers, in a state of chronic want, do? It is to be hoped that provincial and state administrators and local boards will approach the question in a spirit of understanding and sympathy.

A.J.

English in Schools :

The Government of Bihar have decided to stop the teaching of English completely in middle schools and to make it optional in high schools. For the average man the question whether he should study a particular language or not, can only be decided on grounds of utility. Primarily a child should be asked to learn only that language for which he will have some definite use in life. In future Hindusthani will be required for inter-provincial communication and English will be useful for inter-national communication. So these languages should find a definite place in our curriculum. But the question is, should every child learn these languages? The answer to this question will depend on, as we have already said, whether the child will have any use for such knowledge. Unless a child will have a definite use of the knowledge of English in his life, it will be merely burdening him to ask him to learn it. It will involve unnecessary waste of energy which can be better used elsewhere.

Many of us will have few occasions for international contacts requiring a knowledge of English or any other modern European languages; but a much large number would come in contact with men from other provinces of India. So obviously a much larger number of people will study Hindusthani than English.

The next question is at what stage these languages should be introduced. Psychologists and educationists are unanimous that a new language should not be introduced before the child has attained a fairly full mastery of his mother tongue. Therefore, for non-Hindusthani speaking pupils Hindusthani can come only in the present middle stage, the primary stage being devoted entirely to the study of the mother tongue. We are, therefore, against the proposal of introducing English for compulsory study in the Senior Basic stage (which is analogous to the present middle stage) as recommended in the Sargent report. For, psychologically there is a good deal of interference if a

foreign language with its completely different linguistic idiom is introduced too early. It even interferes with the proper study of the mother tongue. English, with its linguistic idiom completely different from the idiom of Indian languages, will then come only at the high school stage, when the pupils have, comparatively speaking, attained some amount of mental maturity. But even there it should be optional. For, ordinarily those who would finish their education at the end of this stage would not require it for services. However, those who would go to the collegiate stage may require a knowledge of English and aspire to use it. So they will have an opportunity of studying it if they choose. In the collegiate stage English will be compulsory, though certainly it will cease to be medium of instruction.

We eagerly await the results of the conference called by Maulana Azad to settle this question. There need be no temerity on our part in the matter. We should remember the example of Japan and nearer home of Hyderabad.

A.N.B.

A University for Gujarat :

Poona University is in the making. Rajputana University is also an accomplished fact. Sind has enacted the necessary legislation for having a university of her own and appointed a Vice-Chancellor. Saugor University is being built by the munificence of Sir Hari Singh Gour. Now we have a plan for a new university for Gujarat which, it is proposed, will cater to the needs of higher education of the Gujarati speaking areas in western India. The idea is not new. In 1926 the Setalvad Committee appointed by the Government of Bombay recommended the creation of four additional universities in the area now under the jurisdiction of the Bombay University.

Regional universities are a necessary corollary to the linguistic division of India. Gujarat culturally is a distinct region with its own language. With a large number of institutions for higher education and advanced states like Baroda to help her, she can well claim a separate university

of her own. She will also have the backing of the rich and influential Gujarati merchant community in her endeavour.

We are in general agreement with the idea of a Gujarat University, and we hope before long Gujarat will have it. We would, however, like to make an observation which we hope will not be misunderstood. Every regional university should have some distinctive features of its own. The study of Gujarati literature, culture, history and ethnology, interesting as such study must necessarily be, will no doubt be a distinctive feature of Gujarat University, but something more will be needed. We have not before us the details of the scheme, so we do not know how its promoters propose to develop these features. One thing, however, occurs, to us. Ahmedabad with its numerous textile mills may certainly develop an Institute of Textile Technology and that may be a distinctive feature of the university. This idea must have occurred to the promoters and we would request them to lay emphasis on this aspect. In Arts, Law, Education etc. there may be reduplication, but not in the subject we have suggested. With universities at close proximity with each other, certain amount of reduplication is bound to occur ; but reduplication is surely wasteful and should be avoided as far as possible. Let not the claim for regional universities lead to waste just when we must economise as much as we can in national interest.

A.N.B.

Need for Educational Statistics :

The country is about to embark on a programme of large scale educational reconstruction. It would be useful, at this stage, to have a clear picture of the present position of education in India with complete statistical data. Besides helping us to plan for the future in clear terms, it will also help us to evaluate our future progress at every step. A volume of Education in India with upto date data will serve the purpose.

We would like to draw the attention of the Government of India to this pressing need.

Post-war Educational Plans :

Educationists in this country would be grateful if someone would publish a consolidate volume containing all the provincial plans of educational reconstruction. The need for such a volume is obvious and we commend the idea to all.

Education Week :

We would like to draw the attention of all educationists in this country to the resolution adopted in the last session of the All-India Education Conference about the celebration of an Education Week. The Executive Committee of the All-India Federation has drawn up the detailed programme for such a week which commences on the 4th October. The programme will be found under the section 'Our Federation' published elsewhere in this issue. We need not emphasise the importance of such celebrations. There is enough time to prepare for it and we hope educationists all over the country will co-operate in the celebration.

For the programme of a similar celebration in the United States organised under the auspices of the National Education Association we would refer our readers to the section on News from Far and Near.

Our Editor :

Our readers will be glad to know that on the 3rd July Shri Anath Nath Basu, our Editor, received an invitation from the Government of India to attend the tenth International Conference on Public Education at Geneva on the 14th July and the UNESCO Summer Seminar at Paris from July 21st till the end of August, as a delegate of the Government of India. He accepted the invitation and left for Geneva on the 8th July, by air.

We congratulate the Government for the selection and Sj. Basu for the honour. The Journal will be enriched by his experience and we shall, in due course, share with our readers his impressions. He will also take this opportunity

of closely studying the reoriented training system of U.K. during September and October. Free India will have to tackle the problem of teacher training more vigorously and, we feel sure, Sj. Basu's experience in this matter will be of great value both to the Government and to the Calcutta University.

M.K.B.

INDIAN PATRIOTIC SONG

Snow mountains aloft to beckon us,
 Hot plains below—so wide.
 Indus and Ganga to cool us,
 Family and friends at our side.

Chorus.

O Land, dear land that bore us,
 We give our hearts to thee.
 From North to South, embrace us,
 From Himalayas to the sea.

Sun Supreme to guide us,
 Our sky for ever blue ;
 But if tempest and storm beset us,
 Stand fast—each to the other true.

Chorus.

O Land, dear land that bore us, etc.

Dear ones, who trod before us
 The land you loved so well,
 Join in our ringing chorus,
 With ours your voices swell.

Chorus.

O Land, dear land etc.

NATIONAL WAR ACADEMY OF INDIA

DR. AMARANATHA JHA, Allahabad.

Queen Victoria's proclamation, which used to be described enthusiastically as the Magna Charta of India, contained the assurance that, irrespective of race, religion and creed, the highest offices in the State would be open to her Indian subjects. Theoretically, at least, an Indian could rise to the position of the greatest eminence in every walk of life. He could be a High Court Judge or a Member of the Board of Revenue or a Member of the Viceroy's Council. But, if he was foolish enough to choose the army as his career, it was not possible for him to attain a rank higher than that of a Viceroy's Commissioned Officer. He might have had a most distinguished record in peace and war, he might have won numerous decorations, he might have displayed qualities of leadership ; but, even after 30 years he had to take orders from the rawest subaltern imported from the United Kingdom. So great a friend of the Indian Sepoy as the Late Field-Marshall Lord Roberts, affectionately known all through the Indian Army as Bob Bahadur, stated his view that it was inconceivable that even a junior British Officer could ever be placed under the command of a native officer. Leaders of Indian public opinion both in the Legislature and on the platform went on for years drawing attention to this inequity. But Indians continued to be ineligible for holding King's Commission. After the War of 1914-18 the Legislative Assembly passed a resolution calling upon the Government of India to appoint a Committee for considering the question of establishing an Indian Sandhurst for the training of officers for the Indian Army and also for considering how the grant of commissions to increasing number of Indians could be accelerated. The Government of India thereupon appointed a Committee under the chairmanship of the-then Chief of the General Staff, Sir Andrew Skeen. The Committee had among its members the late Pt. Motilal Nehru and

Mr. M. A. Jinnah. As a result of the recommendations of this committee the Indian Military Academy of Dehra Dun was established and during the last twenty years it has done admirable work and turned out a large number of officers who have given a very good account of themselves. Before the establishment of the Indian Military Academy a small number of young Indians was sent every year to the Royal Military College, Sandhurst. But the cost of this training was enormous and the number of those trained infinitesimal. When the last war broke out the country needed a very large number of emergency commissioned officers who received short term accelerated training and had to supply the urgent need of the hour.

At the end of the war the Government of India considered various proposals for erecting a National War memorial and they came to the conclusion that the best form which the memorial could take would be an institution for the training of future officers for the Royal Indian Navy, Indian Army and the Royal Indian Air Force. In May 1945 they announced the appointment of a committee for the drawing up of a scheme for such an institution. The Committee was composed as follows :—

CHAIRMAN :

His Excellency the Commander-in Chief.

MEMBERS :

1. The Chief of the General Staff.
2. The Commander of the Royal Indian Navy.
3. The Commander of the Royal Indian Air Force.
4. The Secy. to the Govt. of India, War Deptt.
5. Sir Mirza Ismail.
6. Rao Raja Narpat Singh.
7. Dr. Amaranatha Jha.
8. Khan Bahadur Mian Afzal Hussain.
9. Mr. W. Mescarenhas.

10. Sir John Sargent.
11. Mr. A. E. Foot.
12. Col. P. Banyard (Secretary).

Subsequently Dr. Amaranatha Jha was appointed Vice-Chairman of the committee. The Committee met for the first time in July 1945 and drew up a questionnaire in which it invited opinions of the public and the members of the fighting services on various points relating to the establishment of the war memorial.

In their communique announcing the appointment of this committee the Government of India had stated that they desired that the proposed institution should be modelled on the lines of the United States Military Academy at West Point. It was decided, therefore, that a small sub-committee should go abroad and study the working of the service institutions there. Accordingly a committee consisting of Dr. Amaranatha Jha, Mian Afzal Husain and Mr. Mescarenhas together with three service officers, Major-General Bateman, Commander Jefford and Group-Captain Mukerji, with Lt.-Col. Williamson as Secretary, left India in September 1945, and visited the Military Academy at West Point, the Naval Academy at Annapolis, the Royal Military College at Kingston, the Royal Military College at Sandhurst, the Royal Air Force College at Cranwell, and the Royal Naval College at Dartmouth. The Committee had also the advantage of having discussions at the War Department in Washington, with the National Defence Council at Ottawa, and various authorities in London. The Sub-Committee submitted its report in December. The main committee met again in January 1946 and considered the sub-committee's report. It considered also the replies that had been received to the questionnaire. It appointed two sub-committees—one to draw up the syllabus and make recommendations in regard to the establishment, and the second on planning and accommodation.

The recommendations of the two committees were considered and the committee arrived at final decisions and

submitted its report to the Government of India a few months ago. The main recommendations of the committee are that the institution should be called the National War Academy ; that there should be one combined academy for the training of cadets for commissions (other than medical) in the Navy, Army and Air Force ; that the Academy should be located near the Kharavasla Lake about 11 miles from Poona ; that for qualifying for admission to the academy a candidate must have passed his 16th birthday but not reached his 19th birthday ; admission to the academy should be governed by merit and there should be no system of allotment of vacancies by Provinces, States or classes. Candidates would be required to sign an agreement engaging to serve as regular officers or as officers in the reserves. The Academy should be the main source of supply of future officers. But it was agreed in principle that a certain number of commissions may be given direct through the universities and that other channels of entry would be provided by promotion from the ranks.

The diplomas issued by the American Naval and Military Academies are recognised by the Association of American Universities as being equivalent to a Bachelor of Science Degree. It has been recommended that the National War Academy should confer a Diploma and that the Indian Universities should be requested to recognise it as being equivalent to a Bachelor's Degree. The Inter-University Board at its meeting held in December last decided after examining the syllabus to recommend to the Universities that the Diploma of the Academy be recognised as qualifying for admission to a Post-Graduate course at a University.

The training at the Academy would extend over a period of four years, the first two years being spent on basic education and the last two years in a continuation of basic education and specialisation in scientific subjects or humanities. The object of the National War Academy is to train and instruct cadets so that on satisfactory completion of the course each cadet will have the requisite educational standard and shall have acquired the mental, moral and physical qualities essen-

tial to his progressive and continued development as an officer of the fighting services together with any basic service training considered necessary. In the curriculum designed by the committee the vocational aim has not been narrowly pursued, though not ignored. The primary purpose of the Academy will of course be to train cadets for the fighting forces. But it is hoped that on leaving the academy the cadet will be equipped for life and not merely or preeminently for a career. The course of training has been so designed as to include English, Languages, History, Civics, Mathematics, Science, Economics, Geography, Mechanics, Surveying, Electrical Engineering, Sociology, Fluid Mechanics, Finance and Banking—these subjects to be offered according to the branch of the service which a cadet will ultimately join. In addition to this there will of course be service training in navigation, signals, ship and air recognition, animal management, field craft, flying, airmanship, theory of aero-engines, meteorology. At the end of the academic course each year the candidates will proceed to an attachment camp from where they would be sent to the three different services, the object being that each cadet should have a fair knowledge of each of the services. The "Recitation" method of instruction as employed both at West Point and Annapolis has been recommended for the National War Academy. Recitations are confined to practical expositions designed to test and develop the intelligent application of knowledge. It is a method whereby the cadet is kept constantly alert and responsive and whereby his ability and ingenuity are given full scope for revelation.

The Committee has recommended that the academy staff should be 90 per cent civilian, properly qualified, selected on grounds of merit and character alone. For service instruction officers from the services will be appointed. There will be ample provision for physical instruction and recreation.

This, in brief, is the plan of the National War Academy. The project has been blessed by the All India Educational Conference and has been generally welcomed all over the

country. It is the hope of those who have been engaged during the last two years in drawing up the scheme that those who pass out of the Academy will be well educated, capable of guiding and inspiring those placed in their charge, true servants of India, willing and able to serve her both in peace and in war.

PRINCIPLES OF ACADEMIC FREEDOM

1. No interference with freedom of teaching in schools, colleges, and universities.
2. No limitation on class room discussion relevant to the subjects prescribed for study.
3. The same freedom to teachers, as to other citizens, to take part in public affairs in out-of-school hours.
4. No interference with the right of teachers to organise for the protection of their freedom in teaching and their other interests, e.g., improvement of their service conditions.
5. No unreasonable interference by legislature with the course of education or with the books recommended for study, the control of these being left to educational authorities and the teaching profession.
6. No compulsory religious requirement as a condition of employment.
7. A guarantee of employment, pay and prospects and of protection against unjust discharge or dismissal.

EDUCATION IN ASIA

K. G. Saiyidain
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The Spirit of Asian Culture

The convening of this Conference at Delhi to discuss problems of common interest in the domain of culture and other related fields is a significant event in the history of Asia. Politics and economics have always tended, unfortunately, to divide peoples from one another, because they deal with issues where clash of interests is more obvious than their community. Culture, on the other hand, belongs to the realm of the mind and the spirit, where people of different lands and circumstances can meet on common ground to explore its riches which increase, rather than decrease, by sharing. It is true that the resources of culture, too, have been often pressed into the service of unworthy ends and have contributed to conflict and discord. But, whenever this has been done, men have sinned not only against the light that was in them but also against the 'true spirit' of culture. This point is peculiarly relevant to the issues that we have to discuss because it not only defines the nature of culture in general—which includes Arts, Sciences, Literature, Religion, Philosophy and the other riches of the mind—but also indicates the special genius and quality of Asian culture as a whole.

The most characteristic contributions made by Asian culture, through its long and continuous history, have never been destructive or calculated to promote disharmony or mutual discord. All the great religions of the world—Hinduism, Budhism, Christianity, Islam had their original home in Asia and, whatever may have happened in their history from time to time, they were essentially movements for the 'unification' of peoples and for bringing them together on the basis of certain spiritual truths and values. In the fields of Arts and Crafts, Literature and Philosophy they have

tended, on the whole, to stress the significance of Creativity, Peace and the spirit of Humanity rather than wealth and power and material domination. They have sought the creative rather than the possessive happiness as the goal of life. Even in Science they have been concerned more with the pursuit of truth than with the commercial or sanguinary applications of scientific knowledge. Is it not a well-known fact that gunpowder, which was invented in China, was used there only for the harmless display of fireworks and it was left to others to use it for projecting pieces of lead at terrific speed into the bodies of human beings? And, of course the great scientific triumph of preparing the Atom Bomb did not fall to the lot of any Asian nation. In fact, the roll of the really great men of Asia—men who are held in universal affection and esteem—would read like a list of names which could do honour to the Nobel Peace Prize!

Let us try and disentangle some of the significant characteristics of Asian culture so that we may be in a position to visualise the part that education should play in its appraisal, reconstruction and transmission. The following points are suggested as worthy of consideration :

- (a) It is usually said that the East is spiritual while the West is material. This is a very superficial antithesis and it does damage both to the facts of history, and the nature of Culture. The Eastern nations have, in the past, built flourishing and prosperous civilisations and the West has made many valuable contributions in the field of ethical and spiritual values, and of social services which are one of their practical manifestations. It is, however, true that the East has, on the whole, been anxious to stress the supremacy of the spirit and, generally speaking, the West has concentrated more and more—particularly since the Industrial Revolution—on the development of 'Power' to the detriment of what has been described, in the East, as 'Vision'. This

has resulted in a divorce between Power and Vision which has been detrimental for both—depriving Eastern cultures of dynamism and effectiveness of organisation and injecting into Western cultures the germs of self-destruction which tend to disrupt it through the generation of internal conflicts and discords based on greed, selfishness and exploitation. In the words of a great modern poet of India, addressed to the nations of the West, in the early decades of this century :

'Your culture will commit suicide with its own dagger ; a nest perched on a fragile branch is destined to be unstable !'

And who dare say to-day that he was exaggerating things ?

- (b) A genuine and dynamic Culture must, therefore try to reconcile these material and cultural values into an integral unity and build the fabric of a spiritual life on a just and rational material foundation. We of the East cannot afford to relax our hold on the values of the spirit. But we must realise afresh as we are, indeed, beginning to do—that the conquest of the world of matter which is the special province of Science, is part of every people's great potential heritage. And no nation can become really great and powerful which does not set about this campaign of conquest in a systematic manner, not indeed to the detriment of cultural and spiritual values but to make their attainment possible through the widening and deepening of man's powers and opportunities. The recent movements of Socialism and Communism are important not because they make better planned production possible and thus increase the quantity of goods, but because they hold the promise of securing better

Social Justice and making a more equitable sharing of material and cultural goods possible, without which the genuine life of the mind remains nothing but a vague and remote aspiration for the masses of people. Hence our Education—as indeed all our social planning and reconstruction—must be inspired by the supreme objective of achieving a just, rational and humane social order.

- (c) We should, therefore, be prepared to learn from the West a good deal of its science and technique and its industrial organisation. There is nothing objectionable in this give-and-take in the field of knowledge and science and the attempts that are being made at present to develop great scientific and industrial projects in India, China and other countries are to be welcomed. But it is essential that we should assimilate and make our own, what we have borrowed and weave it into the texture of our national life and culture. A slavish imitation of the externals of Western civilisation and culture—in fact, even of its inner spirit—is an enervating process. In the recent past, the East has passed through the stage of such crude imitation. Dazzled by the material prosperity and political power of the Western nations, many people had come to regard the blind following of the West in dress, speech, manners and activities of every equal day life as the hall-mark of being civilised. Since then we have experienced a sharp revulsion against that phase and have become more actually self-conscious as nations. So one need not anticipate the recrudescence of these manifestations of the inferiority complex. But there is a danger of a more subtle permeation of the same spirit if we are led to follow, uncritically, the economic and

social planning of these countries without either profiting from their failures or taking our special circumstances into account. American Capitalism and Democracy—if these two can go together—British Socialism and Monarchy—which do seem, somehow, to go together—Russian Communism and Atheism—which, for some inscrutable reason, have come to be regarded as inseparable—may all have something to be said for them in their own milieu. But we cannot afford to borrow any of these ‘panaceas’ off-hand ; we have to suffer our own growing pains. We must profit from the best that the West has to offer—its democratic experiments, its practical humanism, its social services, its scientific approach to industry, its improved standards of living. But we should not be prepared to barter, even for these precious gifts, that which gives distinctive meaning to human life—a dedication to the great ideals of Individuality, Peace and the Freedom of the Spirit.

- (d) Visualised in the context of our special Culture, Education should derive its sustenance from the Asian soil and should be responsive to the dynamic urges of its national and social environment as well as its spiritual aspirations. This naturally postulates a comprehensive concept of Education which should include within it elements derived from vocational and economic life, from creative Arts, from Literature and the Humanities, from the quickening dynamism of Science and the fundamental life-giving values represented by Religion in its finest sense. These are not just high-sounding words—Arts, Sciences, Humanities, Religion—but are realities woven into the very texture of the ‘good life’ and, unless they become the inspiration of the educational

system, it will remain lifeless and formal. It is for this Conference and teachers in all the countries of Asia to consider how they can be integrated properly into our total educational pattern.

THE COMPARATIVE POSITION OF ASIA IN THE FIELD OF EDUCATION

The problem of Education is not, however, merely one of defining its proper concept and philosophy ; it has to deal with many practical and pressing issues of technique and organisation. None of them, however, is so urgent and crucial as the menace of the widespread Ignorance and Illiteracy which envelope large parts of this ancient and civilised continent in mental darkness. We must address ourselves, with a sense of desperate urgency to the task of the total liquidation of illiteracy and provide for the purpose, within the shortest possible time, a system of 'Basic or Fundamental Education', covering both Primary and Adult stages, which would be practically universal in its scope. A study of the comparative statistics of literacy in the different parts of the world brings out the depressing fact that, barring Africa, Asia is the most backward continent from the point of view of literacy and mass education. While exact statistics are not available for the whole world the following figures, taken from fairly authoritative sources, may be regarded as reasonably correct for the purpose of revealing the nature of the situation that we have to face and the tremendous leeway that we have to make up.

1. Europe

- (a) Countries of Northern Europe, like Denmark, Norway, Sweden, Finland, Netherlands as well as Great Britain, Germany and Switzerland are practically 100% literate.
- (b) The countries of Southern Europe have a much lower percentage of literacy as revealed by the

following figures. Note, however, that even here, literacy does not fall much below 50%:

Italy	Spain	Portugal	Bulgaria
73%	54%	46%	45%

2. America

- (a) USA has an over-all literacy of 97%.

[This includes American Negroes (84%), foreign-born American (90%) and 'white' Americans (98.5%).]

- (b) Canada has a literacy of 96.5%.

- (c) Latin-America is comparatively very backward, its over-all literacy being computed at about 30%.

[This includes Argentine (87%), Mexico (38%), Peru (42%), Brazil (30%), 'Indians' (20%).]

3. Australia and New Zealand have a literacy as high as 95%.

4. Africa has the lowest literacy rate, ranging in different regions from 2% to 10%.

In South Africa, where the percentage of literacy is considerably higher, the Bantus are 12% literate.

5. Asia

While exact figures are not available, it has been estimated that the over-all literacy ranges between 10% to 20%.

- (a) The only country in Asia which can claim a practically universal literacy is Japan. But a recent survey indicates that the Japanese criterion of literacy is a knowledge of 400 words. Even then there can be no doubt that, from this point of view, the Japanese people are far and away the most advanced in Asia.

- (b) In other countries the situation is really alarming as revealed by the following figures which give the percentages of 'illiteracy' in order to stress the magnitude of the problem:

India	...	...	85%
China	...	...	80%
Siam	...	...	52%
Indonesia	...	...	95%
Middle-East Countries—Iran, Afghanistan, Iraq, etc. about 90%			

Thus, in this great continent, with all its cultural traditions and intellectual achievements, literacy is the exception and illiteracy the rule and the educationists have to tackle a problem which is staggering in its magnitude. But it has to be faced courageously and resolutely; there is no other way out of the impasse, unless we are willing to accept a position of permanent inferiority in the comity of nations.

SOME RECENT EFFORTS TO DEAL WITH THE ILLITERACY

It is for the delegates of different countries to give a correct and authoritative survey of what is being done in their respective lands. The following brief and sketchy remarks—which are subject to correction—are meant to show that there is an acute and growing awareness of the existing needs and steps are being taken, though they are hardly adequate, to meet them.

(a) **China**

China has achieved the remarkable feat of carrying on an educational campaign right through the terrible war with Japan and the Civil War in which she has been plunged during the last 10 years. She has organised a campaign of 'People's Education' which includes primary education for children between the ages of 6 and 12, and Adult Education in 'People's Schools' and 'Central Schools' for adults between the ages of 15 and 45. The immediate objective is to provide primary education for 10% of the population. A good deal of the programme, chalked out, has been actually carried out as scheduled with the gratifying result, that, in some

regions, the number of schools and scholars has risen by above 75% of that in 1939, and educational expenditure has been nearly doubled. Given peace, China should be able to go ahead at a much greater pace.

(b) **South East Asia**

In this region also, there is a growing and impatient demand for education but the supply falls far short of the demand. During the years 1934-39, the number of children at school is reported as showing a marked increase. But progress in literacy is seriously hampered by the economic factor which includes not only lack of financial resources but the exploitation of child labour by parents and employees, which either keeps the children away from school altogether or takes them away from school too soon. This economic deterrent is operative in all countries and represents a common problem which we all have to face before any big educational schemes can get under way successfully.

(c) **Middle East Countries**

All these countries suffer more or less from certain common handicaps which not only stand in the way of rapid educational progress but also arrest all plans of social reconstruction. They are mainly politics—economic, foreign domination or control, existence of feudal institutions, small land holdings, lack of industrialisation, bad communications, poverty and ill-health. All these factors have reduced the life of a large majority to the level of a hard and primitive struggle for bare existence and induced a feeling of apathy towards wider cultural values. This is obviously not the fault of the masses themselves but of the conditions in which they are condemned to live less than fully human lives.

It is true that, in higher education, some of these countries can make a proud showing. But here we are concerned mainly with the impact of education on the masses, and in this field the situation is really very unsatisfactory. In some countries efforts are being made to expedite the spread of Primary and Adult Education and relate them more closely to the needs of community life. But this is no more than merely scratching the surface of the problem. A realistic approach would demand a radical reconstruction of the entire social order on a just, rational and progressive basis in which educational reform will be both an operative factor and an ultimate consequence.

(d) **India**

Mass education is primarily a rural problem in India because more than 85% of the Indian population lives in villages and is dependent on Agriculture and allied pursuits. This determines the nature and special problems of Primary as well as Adult Education. As free, universal and compulsory education has not so far been introduced, there is a high incidence of 'wastage' which has been computed at 80%, i.e., for every 100 children who join class I only about 20 manage to reach class IV and have thus the chance of acquiring bare literacy. The others fall by the roadside, as it were, and the time and money spent on them is practically wasted. Incidentally, this wastage is not confined to India ; it occurs in an almost equal measure in many other countries of Asia—notably in the south-eastern countries like Siam, Indo-China, Indonesia and the Muslim countries of the Middle East. This cannot be eliminated till there is a much greater educational consciousness and an effective system of compulsion is instituted.

In the past few decades, educational reform in India has been mainly confined to significant but small scale experiments for improving the type of education provided. This has in the main, been too formal, academic and divorced from the real life and culture of the people. Institutions, like Shantiniketan at Bolpur and Jamia Millia at Delhi represent this experimental tendency. More recently, a scheme of 'Basic National Education' has been formulated for tackling the problem of illiteracy in rural areas through a system of free, universal and compulsory, craft-centred education, closely linked to the basic occupations of the locality and the general life of the community. More recently, the Central Advisory Board of Education has drawn up a 'Post-War Educational Development Plan' which attempts, for the first time to survey the educational situation in the country, as a whole, and proposes the establishment of a comprehensive system of education ranging from the Nursery School to the University and Adult Education at different levels. The object is to give to India educational facilities of the same amplitude as have been available to Western countries for decades. The scheme is yet on paper but it has received public as well as Government approval and has already given a new orientation to the thinking of educational administrators. They cannot now rest content with petty, piecemeal changes but have to deal with the problem on a new basis. The new policy demands a much more vigorous and imaginative approach—better paid and better qualified teachers, adequate buildings and equipment, greater attention to children's physical, intellectual and social needs and, consequently, much more funds than conservative keepers of the Finance have ever dreamed of in the past. It also implies a new outlook, aiming at the

establishment of equality of educational opportunity and breaking down the vicious class system which is as objectionable in the educational, as in the social, field. It rejects the older theory of 'filtration' of education from the top to bottom and seeks to build the educational structure as a broad-based rather than an inverted 'pyramid' so as to ensure the fullest development of all the talent available in the country. If this scheme is properly implemented India will be on the high road to an educational renaissance.*

(To be continued)

* Paper contributed to the Asian Relations Conference.

OFFICER SELECTION FOR THE INDIAN ARMY DURING WORLD WAR II

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An attempt will be made here to describe, as far as permissible, the new procedure for selecting officers for the Indian armed forces, which was adopted by the War Department, Government of India, during World War II.

It will be pertinent to recall that systematic use of psychological tests for military purposes dates from the time of World War I when the American psychologists devised the Army Alpha Test and the Army Beta Tests for examining the suitability of American expeditionary forces. During the period between the two wars interest in the use of tests for selection continued in growing volume, but the practical application of test batteries was mainly confined to school children and industrial workers so far Anglo-American countries were concerned. Certain reports from Germany, however, showed that in 1938 about 200 German psychologists were working in German military organizations for increasing the efficiency of the army personnel.

America was prompt to resume psychological testing for military purposes in the war just over. Selection tests for army officers were introduced in 1940. The U.S.A. Army in the early days of the war had two types of commissioning : (i) Direct commissioning from civilian life. In most cases the men were required to be college graduates with qualifications for some type of specialised duty. Usually these men did not participate in combative operations. (ii) Commissioning of men following their attendance at an Officer Candidate School (O.C.S.), which is equivalent to Officer Training School (O.T.S.) in India. Candidates for this type of commission had to pass an intelligence test, known as the Army General Classification Test, and a strict physical examination. They had also to appear before an Officer Interview Board which interviewed every man individually,

and finally accepted or rejected him. Many of the criteria employed by this Board were subjective in nature.

The psychological method of selection came to the front in the United Kingdom in 1941 owing to the acute problems of man power then facing that country. A group of psychiatrists and psychologists ably led by Dr. John Rees demonstrated to the Senior Army Officers the value of psychological selection in the solution of the question of man-power. It was realised that the immediate tasks were in the better allocation of the populace called up for military service according to their abilities and aptitudes, and in the better choice of the available material for training as leaders in combats. A new Directorate was established in the War Office to perform these tasks on a large scale. In a period of eighteen months from its inception this Directorate was employing a staff of over a thousand persons concerned in varying degrees with the work. All men and women called for service were subjected to a process of selection by standardised tests, and allocated to the arms of the service where it was considered that they would be most suitable, though controlled to an extent by military requirements. The Directorate in U. K. was capable of handling over 40,000 men and women in a month, and in fact did so. Parallel with this selection procedure for the recruits a scientific method of selecting officers was developed. Up to that time candidates were selected for commission by the method of interview which was subjective in nature. There was a good deal of wastage from the Officer Training Units through sending up of those who proved unsuitable in course of training.

For the selection of officers for the British armed forces War Office Selection Boards (WOSB) were started, which consisted of the following officers: A President (Colonel), a Military Training Officer (Major or Captain), a commissioned psychiatrist (Major or Captain), and a commissioned psychologist or psychological officer. In the Selection Boards the candidates were examined for their intelligence grade and personality make-up in the first place. They had next to go

through three practical tests : (a) Individual Situations, (b) Command group Situations, and (c) Leaderless group Situations. (These tests will be described later). The final decision regarding acceptance or rejection was taken in a Board conference where all the officers who had tested or interviewed the candidates met and discussed every case for acceptance or rejection. A fuller report of the WOSB method of selection was released at the end of the war in 1945.*

The details about testing procedures in Germany are not available at present. A description of the methods employed for selection of officers was presented in a volume issue by the Committee for National Morale, New York, 1941. A recent report on the subject with special reference to selection procedures in the Air Force has been published by Fitts**. Particulars of the Statistical treatment of scores and of the Follow-up studies were not reported by the German psychologists. In the German method of selection capacity for action was tested under two heads : (a) Command Series, in which a candidate was given a number of orders to execute, his behaviour being carefully observed while he was in action. (b) Action analysis, in which manner of response was observed in concrete situations. The test showed the presence of 'officer quality'. The similarity of these methods to those of the British Army as evolved for the WOSB in 1942 is apparent.

Of the methods employed by U.S.S.R. not much is known, but there is plenty of evidence to show that psychological testing was given its rightful place in the Soviet army organizations. That Japan used intelligence tests for her soldiers was evidenced by the capture of test materials after the surrender of the Japanese forces at Singapore and Burmah.

When in 1942 the U. K. War Office began to make ex-

* Garforth, F. I. De La P. War Office Selection Boards (O.C.T.U.). Occupational Psychology, London, 1945, 19.

** Fitts, P. M. German Applied Psychology in World War II, American Psychologist, 1946, 1.

tensive use of the new selection procedures with success the military authorities in India were naturally interested in those developments and decided to try them out in this country. The need for steady officers was then pressing. An Experimental Board was started in India by the middle of 1942. In March 1943 a small team of specialists and administrative officers who had experience of the selection work in U. K. was sent out to India to form the Selection of Personnel Directorate (S. P. Dte.) as a branch of the G.H.Q. (India). The Headquarters of this Directorate was in New Delhi till August, 1943, when it was moved to Meerut Cantonment where ample space could be obtained for a growing establishment. The S. P. Dte. opened Selection Boards for granting emergency commission to Indian youths. The plan was to have a Selection Board in every zone of India so that candidates might conveniently appear at the Boards near at hand. There were Boards at Dehradun, Bangalore, Jubbulpore, Rawalpindi, Ranchi and Lonavola (Poona). The Ranchi Board was first shifted to Calcutta and then to a place near Jamshedpur. Toward the end of the war a roaving Board was organised for interviewing candidates who wanted permanent commission in the Indian Army. About 50,000 persons have been interviewed by these Boards.

The Boards in India, called Services Selection Board, had the following officers : The President (Britisher in the rank of a Colonel), the Deputy President (Britisher or Indian in the rank of a Lieut.-Colonel), the Group Testing Officers (British and Indian, in the ranks of Majors, Captains or Lieutenants), the Psychiatrist (British, in the rank of Major) and the Psychologist or psychological officer (British or Indian, in the ranks of Captains or Lieutenants, or Junior Commander in case of W.A.C. (I) personnel). In addition there was a Staff Captain in charge of the office.

At the Headquarters of the S. P. Directorate the Director was a British Brigadier. The Deputy Director was the seniormost psychiatrist and the technical head. He enjoyed the rank of a Colonel or a Lieut.-Colonel and was a Britisher.

The seniormost psychologist was a British Lieut.-Colonel or Major. He was assisted by several Indian senior psychologists, three of whom were civilians and the rest commissioned as Major, Captain or Lieutenant. The main task of the technical staff at the Headquarters was to construct suitable tests for Officers and Other Ranks and supervise Boards' Technical work. A Statistical section and a Follow-up section were parts of the Headquarters establishment. A Training School was conducted for imparting training to the testers.***

The S. P. Directorate was concerned not merely with the selection of officers but also with that of the Other Ranks, G.H.Q. clerks and W.A.C.(I) personnel. In the present paper only the officer selection procedures will be described and discussed.

In the Services Selection Boards candidates for commission were called up in batches of 30 or 40 and examined for about three days. During this period the candidates had to live in the Board mess. On their arrivals they were received by the Staff Captain or some other officer and given a short address. They were then tested for their *intelligence* and *personality make-up*. The intelligence tests were usually of two kinds : (i) Verbal Intelligence Test, and (ii) Matrix Test (which was a non-verbal test). For studying personality two tests were employed : (a) Thematic perception test, and (b) Word Association test. Brief descriptions of the above psychological tests are given below :

Verbal Intelligence Test :—It is a type of omnibus test composed of over 100 items of analogy, classification, capacity for following direction, antonym, best reason, arithmetical series and military knowledge (of very commonplace character). Twenty minutes were allowed for the test. The

*** After the war the British officers began to leave the S. P. Directorate and its Boards and their places were taken up by Indians. At present the organization is almost completely Indianised. It has been naturally reduced to a smaller shape, and is selecting officers for India's peacetime army.

candidate was required to answer as many as he could in that time. The time allowed was such that perhaps one in a million would be able to go through all the items of this test. As the exact items of the test cannot be reproduced, a few similar to those in actual use are given here by way of illustration :—

Analogy :—What *Arrow* is to *Bow*, *Bullet* is to.....

Soldier, Cannon, Bomb, Rifle, Target.

- (1) (2) (3) (4) (5)

The candidate has to select the right word and put the number under it on the answer sheet against the serial number of the question.

Classification :—Which is different from the rest?

Tiger, Puma, Bear, Buck, Fox.

- (1) (2) (3) (4) (5)

Direction :—Write the figure 5, unless your age is below twenty in which case write the figure 6.

Arithmetical series :—Write the next two numbers:
4, 7, 11, 16, 22, ...,

Matrix Test: The test is composed of sixty drawings of patterns or designs divided into five sets, each set having twelve items. There is a definite principle in each of the drawings. Each drawing has a gap or blank space at the right-hand bottom corner. Below each drawing six small drawings exactly of the size of the blank space are printed. The candidate is required to note the similarity of the patterns or designs and to select the one which if imposed on the blank space (in the bigger drawing) will match the design and thus complete the drawing. The time allowed for this test was 45 minutes which was adequate for going through all the items carefully.

A seven-point scale was prepared for the purpose of grading :—A, BB, B, C, D, DD, U. Officers were expected to possess intelligence not below the grade C.

Thematic Perception: The test was originally devised

by the American psychologist, Murray. Hazy pictures showing two or more persons in different poise were shown, each for half-a-minute. The candidates were asked to write a story in four minutes on each picture such that the 'scene' of the picture would form a part of the story, and that the story should have a beginning and an end. The theory is that the nature of the story will give an exposition of the emotional nature of the writer. The predictive efficiency of the test apparently depends upon the experience of the psychological interpreter of the story, i.e., upon the ability of the psychiatrist or the psychologist. In the hands of real experts the test is a very good one. Such experts are too few, alas.

Word Association: A list of 50 words were given one by one to the candidate who was required to respond not by a single word (as is the case in the classical experiment of Jung) but by phrases or short sentences, complete or incomplete. For example if the stimulus word is *Brandy* the response may be such expressions as 'Not to be taken', 'Others will hate me', 'No harm if taken in moderation', 'Whisky is better', etc. Here again the efficiency of the test depends upon the experience of the interpreter. A grading similar to that in case of intelligence was made to indicate the degree of emotional stability and maturity.

After the intelligence and the personality tests the candidates were taken out in the open and given the tests for individual situations, command group situations and leaderless group situations.

Individual situations: The tests were designed to detect the presence of dash, drive, initiative, practical judgment, tenacity, etc., of the candidates, as also their physical fitness. A number of tasks were given to each candidate and he was asked to do these one after the other in a stated order in the quickest possible time and as gracefully as possible. An example will convey some idea about the nature of these tasks. The candidate had to get on the top of a brick wall 10 ft. high with the aid of three small planks or

poles of lengths $2\frac{1}{2}$ ft. $3\frac{1}{2}$ ft. and 4 ft. (The exact measures are not given here).

Command group situations: A number of men were placed under the candidate. He was then called upon to solve an immediate practical problem. For example, he was told that of the 6 men under him two were armed with rifles and the rest with lathis. He had to guard the treasury building of a city where riots had broken out. A house was pointed to him saying that it was the treasury building, and he was asked to place his men in position. Suddenly a mob came shouting towards the so-called treasury building (as previously planned). When half-way from the building the mob abruptly turned back and began to run towards another building at a distance. The candidate was now told: 'The mob was coming this way, but finding this building well protected it is now going to attack the other building which is the Post Office. The Post Office is unprotected and you have to protect that building too. Do what you consider proper in this emergency. Act quickly'.

Leaderless group situations: This is a very interesting and good test for detecting the presence of leadership quality. Seven or eight candidates taken at random were formed into a group. The group was allotted a series of tasks to be done practically throughout the day. The tasks were such that they could be performed only by combined efforts of all the members of the group, provided the method of operation was properly thought out and ably executed. At the start there was no group leader, all the members enjoying equal status. The underlying principle of the test is that left to themselves the group will automatically elect its own leader in course of performing a series of difficult tasks. It was always found that the candidate who had the best ability to suggest bright ideas, command confidence and handle tactfully critical situations, was ultimately leading and the rest following. The tasks for the group were something like the following: Assembling of a prefabricated bridge, Lifting a cart over a high

barrier, Crossing a ditch with the aid of certain implements given, etc.

Besides these tests, the candidates in the Selection Boards had to show their ability for discussing topics of general interest in small gatherings, and for lecturing on subjects suggested by some Board officers, in English.

The final decisions as regards acceptance or rejection were taken at conference of the Board officers presided over by the President of the Board. If accepted the candidate in due course was called up to undergo training as an officer cadet at one of the Officer Training Schools. Before the Selection Boards came into existence a large number of the cadets failed to complete the training course and were discharged. The Selection Boards reduced the number of O.T.S. failures. The successful cadets at the end of their training were commissioned as King's Commissioned Officer.

A few observations, based on personal experience, on the selection procedures outlined above may not be out of place here. In fairness to those who had originally shared the responsibility for setting up this organization in India, it must be stated that they realised the difficulty of their task on the technical as well as on the political side. Candidates for commission in India were not called upon to pass through the ranks where invaluable training could be obtained. Further the candidates were volunteers, and a political feeling against participation in the war on the side of Britain perhaps held back some of the best youths from joining the Army. Added to this, there was much inertia which formed an effective resistance to new things or ideas. Also, there was a lot of suspicion against the psychiatrist and the psychologist. On the technical side there was very little purely indigenous material immediately available to the military technicians. The psychologists working in the S. P. Directorate would have preferred to undertake a long period of research, but the problem demanded an urgent solution. It was a case of balancing the minimum essential against the

maximum desirable, and this involved a compromise which would naturally lay the work open to criticism.

That a fair amount of useful work was done by the S. P. Directorate cannot be denied. The point for consideration is whether all that could be done with the resources at the disposal of the directors, was done. The present writer would hesitate to answer in the affirmative. But for certain unfortunate circumstances the record would have been much more satisfactory. It was a pity that Britain could not send out to India some of her first rate psychiatrists and psychologists. To that can be ascribed much of the shortcomings of the newly formed Indian organization. It was also a pity that the Director though an able administrator and rare enthusiast was not a technical man. It is a sound principle that the heads of technical organizations should be technical experts. One regrettable matter was that many of the foreign technicians showed an unfortunate tendency to 'go slow' in accepting and implementing the modifications in tests or procedures suggested by their Indian colleagues. The psychiatric interview was the target for the greatest amount of public criticism. On certain occasions at least such criticism was not without foundation.

The percentage of failure of the Indian candidates at the Selection Boards was very high indeed. The usual explanation was that boys of the right type were not coming and that the system of education at the Indian Universities was defective. That does not cover the whole ground. It is a matter for careful consideration whether the judges at the Selection Boards were looking for qualities which were not to be ordinarily found in average healthy, intelligent Indian youths and whether the typical qualities they were looking for were absolutely essential for the making of a good soldier. The kind of smartness to be noticed amongst certain types of "anglicised" boys is not a sure indicator of dash and drive ; nor can it be said that liking for parents and home is a sign of emotional immaturity.

The past shortcomings of the selection technique are

not such that the technique itself should be condemned. They can be remedied, and the Indian technicians who have taken over the organization from the British officers can reasonably be expected to remedy them. It is beyond doubt that the technique is thoroughly scientific and must be employed if selection has to be done on merit alone.*

[The writer had opportunity to be acquainted with the Army Selection Procedures by serving as a senior psychologist in the War Department during World War II.—Ed.]

DR. MONTESSORI IN INDIA

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If education is a matter of one spirit speaking to another, of nobleness enkindling nobleness or of one life influencing another, Dr. Montessori's six years' stay in India must leave a permanent effect on our educational thought and effort. Seventy-five, picturesquely dressed in flowing robes, wearing a genial smile on her face and an intelligent sparkle in her eyes, she has readily fitted into the educational and cultural setting of our country. India loves and respects old age, abounds in idealism and hero-worship, is responsive to appeals made on behalf of cultural values and to sweet, soft eloquence, and is ever-ready to rise above racial differences to recognise and appreciate people whose life and work is dedicated to a noble cause. It is not surprising therefore, that wherever Dr. Montessori has gone, she has attracted large gatherings and her message and mission has been held in high esteem. She has trained more than one thousand teachers.

In this article I propose to bring out some aspects of her mission, stress those which give her a permanent and honoured place in the history of education and indicate some of the ways in which her influence is likely to modify the Indian tradition in education.

I

Dr. Montessori is undoubtedly the foremost pioneer in child education who helped us to discover the child. The child is not a miniature adult and cannot be understood merely by reducing the scale of adult psychology. The child differs from the adult not in degree but in kind, and has his own laws of growth and development. He lives, works and behaves from inner necessity and impulse, and has "characteristics and proportions that are entirely special to his age".

"His activity is self-determined, self-attentive, free and spontaneous.

Each child is a unique individual and grows and develops according to his own laws and at his own rate. Therefore to develop all that is best in him, his individuality should be duly recognized and respected. The subject and centre of the educational process is the child, not the teacher or the school, and therefore, the environment in the school and the home should be so modified that the urgent and dominant needs and interests of the child receive a healthy stimulation for expression and rich opportunity for development. If childhood shows the man as morning shows the day, it is imperative that the germinal leaves of the future tree of human life should be tended with care and love.

It would mean that the teacher or the parent is not to impose on the child his own ways of thinking and doing things. He or she is not to function as the arbiter of the destiny of the child but to be a director who may guide and help the child in his work. Not only is he or she forbidden to resort to coercive or didactic methods but may not even seek to influence. Education is free growth and development, and the teacher is to be a mere spectator of the process. He is no longer the foundation of knowledge, the child will seek information himself. He is no longer the maker of his character, the child will develop his will himself. The teacher's place is behind the scenes. He sets the stage and watches the play. All education is auto-education. It is what the child does to himself that is vital rather than what others do to him. This is not licence but true freedom, for the child is led to discover himself and obey the laws of the development of his own nature. The problem of discipline is solved for it comes from within and is not imposed from without. That is why visitors to Montessori schools are struck by the discipline and orderliness of children. The aim of the school is neither impression nor repression but expression, creative self-expression through spontaneous self-activity.

Dr. Montessori is an individualist and loudly tolls the knell of all those practices which aim at teaching children *en masse*. There may be classes, group activity, but no class teaching. She is an emancipationist pleading for an unfettered freedom for the child. If you wish to achieve liberty and democracy for humanity, you must not teach children passive obedience but the art of being free and self-governing. No doubt community living demands restraint, politeness and decorum but Dr. Montessori believes that the teacher can cultivate it through an intelligent manipulation of the environment rather than through direct teaching.

All these ideas and ideals, it may be argued, are nothing new and are commonly accepted by progressive education. But let it not be forgotten that their forceful affirmation and effective entry into the school room is in very large measure due to the unceasing crusade which Madame has led against the tyranny of the old school for more than half a century. She is truly described as the great apostle of child education for she has dedicated her entire life and work to the service of the child, his re-discovery, redemption and happiness.

Doctor of medicine, specialist in psychology, Dr. Montessori undertook the education of defective children so successfully that they mingled in public examination with normal children and the examiners did not even notice their deficiency. Far from resting content with her achievement, she began to worry that normal children must be in a very unhappy state if the best they could do was to reach the standard of her defectives. These reflections caused her to study children and she was so deeply concerned about the lamentable and appalling conditions in which they were being educated, that she gave up her profession and started a social movement which is of far greater importance than those started for the emancipation of slaves, workmen or women, the psychological conditions under which children are brought up and educated are nothing short of tyranny and she started to work for their emancipation.

Today Dr. Montessori bemoans world conditions, how

after a war fought for democracy and individual freedom we are still playing for spheres of influence, regional sovereignties and power politics. She believes that the citizens of tomorrow should be made to see the unifying principle underlying all forms and functions of life so that they may look upon this world as one and work in co-operation, love and sympathy to avoid floundering into one world disaster or the other, and to secure peace, prosperity and happiness of all mankind. This she has embodied in her cosmic plan of education.

India is a poor country, she is in haste too to educate her teeming millions. She is out to make the maximum use of resources and educational equipment and is very likely to hustle through, ignoring such aims and objectives as have been outlined here. Dr. Montessori's influence will work as a wholesome reminder to Indian educators that just any type of education will not do and that the urgency of the political and social needs does not justify the poor quality of education. Secondly India suffers from an overbearing respect for the teacher. Tradition dies hard in our country and the impact of the west has not been able to kill the idea of Gurudom—according to which every child is to obey his teacher implicitly and without questioning, and accept uncritically all that his teacher has to teach. Respect for the freedom and individuality of the child is incompatible with this blind reverence for the teacher which is fundamental to the Indian tradition in education. Will the leaders of the Montessori movement in India keep this in mind?

II

From this study resulted the Montessori Method with its material. It consists of three kinds of exercises : (a) Practical life, (b) Exercises in sense discrimination and training, (c) Didactic exercises. Since it arose out of an attempt to train the feeble minded who must be taught to look after themselves, the Houses of childhood were filled with such

apparatus and furniture as will call for co-ordinated movements.

In giving sensory training and developing sensory acuity the Montessori method tries to isolate the senses wherever possible. Blind people develop a fine sensitivity to touch and the method exploits this fact by blindfolding pupils and giving them training in touch. The material used in sensory training reminds one of the apparatus used in a psychological laboratory. There are forms and colours, sizes and shapes, weights, heights and lengths, hard and soft surface and the like. The method teaches writing before reading. Children trace forms of letters and enjoy repeating the movements with closed eyes. These forms are impressed on them through movement and experience rather than through sight. Oral practice accompanies writing and thus leads to reading.

Psychologically the method is very sound. "Perception," says Sir Percy Nun, "the earliest of intellectual activities, is the key by which all the rest may be understood." Dr. Montessori rightly stresses the need of sensory training which should be basic to all intellectual development. Sense appreciation and exercise is a source of great pleasure to the child. But mere exercise of the sense cannot be interesting enough for long. It must be connected with purposes as soon as possible. Personality develops as a whole and it is in the pursuit and realisation of vital purposes that a free flowering of personality takes place. Here one cannot help referring to two important methods which have influenced lately our systems of education, the Project Method and the Wardha Scheme. Both agree with the Montessori method that all education is auto-education and stress learning by doing, spontaneous activity and creative self-expression, but their superiority lies in emphasising purposive activity rather than mere sensory training. The exponents of both would insist, for example, that children should not merely use the Montessori material but also inquire wherefrom it comes and how it is made, and try if they can make it themselves. Will

it be not an additional advantage? Many Montessori schools have to put away material because children are not interested for long in handling material which they cannot turn to the realisation of concrete purposes. This however is not to suggest that there is no activity in such schools or that the method teaches passive perception.

Nor is sensory training the only means of intellectual development. While lack of sensory experience and training may seriously handicap the intellectual development of an individual "high intellectual attainments are not incompatible with serious sensory deficiency" as has been found in the case of Hellen Keller, Aldous Huxley and Surdas. It is equally questionable if there is any transfer of training from one sensory sphere to another.

Montessori method in the hands of young enthusiasts seeks to achieve things which its great founder will not claim to achieve. For one thing it cannot and does not improve the physiological functioning of the sense organs, as is naively assumed by parents and teachers. It only stresses the need and importance of sensory experience as a vital background for life and education.

Dr. Montessori believes that the exuberent imaginative activity of the child is a mark of his immaturity and the sooner he grows out of it the better. Imaginative activity must be based not on make-believe and phantasy but on truth and reality. This truth and reality she finds in positive science. In the first place this view is not fair to aesthetic and idealistic imagination. Art and ideals cannot be given by positive science. Secondly it fails to see that imagination is a valuable means of adjustment and better adjusted personalities are those which can foresee through imagination the implications of the coming problems and situations. However the Montessori method is a useful corrective of such educational practices as let fancy and imagination run riot in childhood.

Another objection cited against the Montessori method is the initial cost. A Montessori school is much more costly,

its teachers demand fancy salaries because there are not many of them, it must have a large and costly equipment to build "an environment" and it must be housed in a "suitable" building. All this means money and India cannot afford to turn all or even some of its schools into Montessori ones. Nor do the growing social and economic ideologies of our country permit special schools for special classes of children.

These comments are made not to detract from the greatness and value of the Montessori movement and method nor to minimise even in any small degree the great contribution which Dr. Montessori has made to the cause of education, but to place it in the right perspective and to caution the ever-enthusiastic zealots in making too tall claims on its behalf. Montessori movement in India is to be warmly welcomed, its influence will undoubtedly be for the better, and although there is just a sprinkling of Montessori schools in India, it is hoped that they will provide a healthy contrast to our old schools, and help us not only in getting rid of the several mal-practices found in the present system but also in building better schools for tomorrow.

WHY ELEVEN PLUS ?

Sudhansu Kumar Saha

The Report by the Central Advisory Board of Education which is commonly known as "Sargent Report" in India recommends that basic education should comprise a course of eight years from the age of six to fourteen years. This should consist of two stages—the first stage, the 'Junior' stage, covering a period of five years and the second stage, the 'Senior', three years. The transfer of children should be at 11+ to 'Senior' basic schools where courses should be designed to prepare pupils for entry to industrial or commercial occupations as well as to Universities. That is to say that there should be break at 11+.

Now the question arises whether this break at 11+ is desirable or justifiable? Is there any psychological reason behind it? Do the children form any aptitude at this age? Then why the break should be at 11+?

If we look back to the history, we find that our present system of education has generally been guided by the English System of Education. The reason is obvious. Britain has been ruling this country about two hundred years. And hence the influences of that country upon this country of ours are great. Sir John Sargent being an Englishman and the members of the committee, all educated in England, have been influenced by the conception of the English System of Education. That is why they advocate the break at 11+.

But now-a-days, the educationists of all countries believe that the break at 11+ is too early.

Prof. T. Raymont criticises the break at 11+. He says, "the problem presented itself to the psychologists whether it was possible at that age to foretell what direction a child's interests and aptitudes would take later on, and thus to foresee the kind of post-primary education most appropriate in his or her case. The psychologists of the 1920's, applying their standardised tests, achieved success in discovering the present performance of a child of eleven years, but they were too ready to assume that a child who did well at eleven would continue to do well at thirteen or fifteen. Teachers had good reason to distrust this assumption, and the psychologists accordingly extended their researches. From about 1930 they began to make careful longterm studies of individual children over the whole period of school life from five or six to fourteen or fifteen years and they have found that a child's performance at eleven years is not necessarily predictive of his performance later on. Everyone knows that on the physical side a child may seem of stunted growth at the earlier

age, and yet may spring up and become quite tall, and it is now known that a similar statement is true on the mental side. The wrongness of fixing children's scholastic future at the age of eleven is not due to faulty estimates of their intelligence at that age. It is due to assuming that the estimates have a predictive value which they do not in fact possess. However convenient the 'break at eleven' may be in organising a national system of education, the fact is that nothing as to a child's scholastic career ought to be regarded as unalterably fixed at that age."

The Report of the Council for Curriculum Reform in England also finds out that the break at 11+ is not desirable. It says, "The actual reasons which decided the break at 11+ in the reorganised schools were practical reasons of administration and organisation important among them being the need for providing courses at least three years, and at a future date four, in the new Senior Schools, and in the Grammar and High Schools the need for a four-to-five-year course up to school certificate.

This difference is not based on psychological or educational considerations.

This adjustment in the majority of cases should not begin before 13, leaving the age 11-13 stage as a transition period within which the child's future needs can be determined.

I had the opportunity to discuss the problem with Dr. Susan Isaacs and Miss D. E. M. Gardener, Head of the Child Development Department, Institute of Education, University of London. They also believe that the break should not be at 11+, but it should come later, possibly at 13+.

In our country, the educationists also have begun to think about the break at 11+. One of our educational thinkers, Prof. A. N. Basu, Head of the Teachers' Training Department, University of Calcutta, rightly observes "the changes which are supposed to begin at eleven on the basis of which selection can be made, really speaking, come a year or two later, between twelve and fourteen with allowances for individual differences."

We profit by the experiences of others. We had no compulsory education in the past. We are going to start afresh. So there is no necessity that we should copy the English system of education which the educationists of their country condemn as unpsychological. In a national system of education every child should be educated according to the age, aptitude and ability. If that be the case, there is hardly any justification that the break should be at 11+, the age when the children, practically speaking, have formed no aptitude.

REORGANIZATION OF SCIENCE TEACHING—II

Rang Bahadur Mathur

Method of Teaching

There is considerable difference of opinion, almost confusion, about the choice of the best method to be employed in teaching science. The methods used, the important ones, may be listed as follows :—

- | | | |
|-------------------------|---------------------------|--------------|
| 1. Lecture. | 4. Assignment. | 7. Problem. |
| 2. Question and answer. | 5. Demonstration. | 8. Heuristic |
| 3. Book. | 6. Individual Laboratory. | 9. Historic. |

Each of them has its good points and defects. But perhaps any one of them is never used to the exclusion of all others, by any science teacher, rather are they used in various combinations. The lecture method is accompanied by demonstrations, or supplemented by pictures, charts, diagrams etc. The book recitation method uses pictures as illustrations in the text and is accompanied by laboratory work along with individual study by the student, and so on. All the teachers seem to employ different combinations of teaching methods.

But our considerations of the objects of science teaching show that many of the most important results are the products of the method employed rather than of the subject matter taught. For example, training in scientific method can only come as the result of the technique employed in getting at an understanding of scientific principles and their applications to life. It is at present assumed that science teachers perhaps do employ those methods which give the best results in science teaching. Observations will show that the case is otherwise. I suppose that unless a more uniform method of teaching is adopted, it is doubtful if we will be able to organize science teaching to yield the results, we hope to get from it. To find it out, is one of the unsolved problems in the teaching of science. A number of experimental studies were made in America to determine the relative merits of certain pairs of these methods when one of the pair is contrasted with the other.

'The data so far adduced' writes Downing, 'seems to warrant the conclusion that for students, either at high school or college level, who are taking their science as a part of general education, the demonstration method is as good under present conditions as the individual laboratory method and, considering the time and money saved, is the preferable method'. This is in keeping with the general practice of teaching science in Great Britain, also in India, though of course it is done because it is convenient and not because educationally sound. But it does not prove that it is the best and the only method to be employed.

As it has been found that the better form of organizing science course is in units, it may be well to mention that the method which gives better result in teaching a unit is to follow these steps :

1. The unit may well be begun with a 'challenging introduction'—something to command attention and interest immediately.
2. Exploration—asking preliminary questions to find if the pupils know what they will study in the unit, also to arouse interest and a curiosity to know answers to some of the questions asked.
3. Presentation of the new study material.
(Demonstration lecture—lesson).
4. Assimilation—in which the students study by themselves, being confronted with the problem for solution.
5. Assimilation test—to see if all have mastered the principle of the unit. This test should consist in large parts of problematic situations of the sort that arise in life that demand the application of the principles learned for their solution.
6. Recitation—to correct and elucidate minor difficulties that have become apparent from the teachers' study of the answers on the assimilation test or it may result in the students giving a summary of the unit.

An outline of the above scheme of procedure is given in the following table from which it can be seen that it is a combination of the good points of many of the teaching methods, mentioned above. The steps to be employed in the thinking process mentioned already will fall within steps 3 and 4, of presentation and assimilation, of the teaching method.

Scheme of Teaching Method

(1) Steps in learning process.	(2) Steps in the class room method.
Stimulus or motivation on seeing the problem.	Challenging introduction by the teacher—Sketch of the unit ; Exploration ; Review previous work ; Recall experience pertinent to unit.
Study (directed or thinking or solving the problem.)	Presentation ; Assimilation ; In- dividual or Class study.
Reaction or application or use of knowledge.	Assimilation test. Recitation.

(3) Student activities involved.	(4) Testing results.
Listening, observing, note-taking or reading preview in unit.	Written or oral composition on preview.
Discussion and written test.	Questions and exercises.
Reading—Extensive and Intensive ; Experimentation ; Drawing ; Observation of demonstrations ; Demonstration before class ; Responses to exercises.	Oral and written questions. Composition ; True-false-tests ; completion tests. Best answer ; summaries. Writing out experiments. Discussions in class. Self testing exercises.
Preparation of outline or summary ; Oral and written recitation.	(The activity is itself the test).

Tests—Language

A reorientation of outlook and a reorganization of science teaching will require great modifications in the methods of testing and examinations. For it is essential that we measure the results of the new teaching to find out how successful we are in achieving what we set out to accomplish. The present system of examinations is by no means reliable and satisfactory.

Newer science tests will have to be formulated and standardized, or else adopted and modified. They afford a great variety of types, completion, best answer, multiple choice, matching, true false etc.—a much larger assortment than the teacher uses today. Such tests are objective, can be marked the same by any number of teachers, the answers to the questions are brief, and quickly answered by the students. They can cover a great amount of subject matter, and thus test a wide range of knowledge. Thus they are fairer to the students than the present essay type of tests. They can also be easily marked by a teacher. This will not mean the abandonment of the present essay type of test altogether, for it has its own value too, of giving opportunity to the student to organize his knowledge on a topic and present it properly. But we must have other types of tests also to test facts, attitudes, important ideas, and ability to do reflective thinking.

So much has been said and written about the language in which education should be imparted to our children. I can add nothing to that. Science is taught in the Indian languages up to the 8th class, I wish it were so up to the 10th. Teaching science on the newer lines, when it is organized in units, will bear wonderful fruits, if it could be so.

Spontaneous Science of Children

We have so far considered the curriculum, its organization, and its method of teaching with respect to the high classes i.e., 9th and 10th classes. Let us now study the science of the junior classes. Here we do not expect to develop much of scientific thinking. Though we do want the children to understand their environment, the natural phenomena around them, and to use the knowledge so gained in their daily lives, also to establish in them some good habits of health and hygiene, the important thing is to keep alive their interests, attention, activities, and sense of curiosity about things, natural and physical.

According to educational psychology school children are divided into three groups. The first group includes pupils up to the age of 10 or 11. This is the primary stage. The second group includes pupils upto the age of 13 or 14. This is the middle stage. The last group includes pupils above the age of 14 or 15. This is the high stage.

Before the age of 10 or 11, i.e., in the primary classes, children have nature study, observing nature in all its phases, and dealing with common objects and phenomena. Beyond the age of 14, a student is in the high classes, when he can grasp or understand abstract ideas, like the laws and principles of science, its symbols and formulae. We have discussed science teaching at this stage. The age group 10 or 11 to 13 or 14 of the children is somewhat different in its psychological characteristics from the other two. At this stage the children start reacting to their environment, but understand and are interested in only concrete and react to life science.

It is found that children undergo a sort of a mental change, more or less, at about the age of 10 or 11. Some progressive schools take this into account and build up studies and activities for them accordingly. In my experience of teaching nature study to 5th and 6th classes, for a number of years, I have been able to verify it myself. I find that there is a psychological change in my children during the classes 5th to 6th. While they do not ask many questions when they are in the 5th, they seem to burst out with them when they are in the 6th. I have been able to collect about 500 of these questions. Some of the important questions asked i.e., those which occur frequently and are asked by many children, nearly every year are given below.

A. Who is God ? What is God ? Who made God ? How was He made ? Where is God ? How do we know there is God ? Why can't we see Him ?

B. How were the sun, moon and the earth made ? What are the sun, moon and stars ? Why is the sun so hot ? Where does it get its light from ? How far is the sun from the earth ?

C. Where is the beginning or end of the earth ? Why does the earth go round the sun, and not the sun round the earth ? Why is the earth round ? How did it become so ?

D. Who was the first man on the earth ? How are we made ? How are the trees made ? Who came first—the hen or the egg ?

E. What is the sky ? Why is the sea salty ? Why do we breathe air ? Why is fire hot ? How is the air made ? How is the water made ?

F. Why does not our earth fall down ? Why do the stars fall ? Why don't we fall off the earth ?

G. Why do we see by the eye and not by the hand ? How have we learnt to talk, write, and read ? How do our hairs grow ?

H. How do we find out from the thermometer that we are sick ? How does the aeroplane fly ? How is the voice carried by the radio ? How does it work ? How is the cinema made ? How is electricity made ? How do we talk by means of a telephone ?

These questions give an insight into the mind of the child, as to what he observes and sees, and thinks about them. They give a clue to his scientific interests. They are quite wide in their range. Naturally. No part of the environment is devoid of scientific interest to children, questions are asked about everything. A science course built round these questions asked by children is called 'spontaneous science' by A. G. Hughes. This 'spontaneous science' should properly form the basis of the study of science in the middle classes i.e., for children between the ages 10 or 11 to 13 or 14. It will have real living interest for the children, and will be undifferentiated i.e., divided into different branches of science.

It will be a worthwhile task for the science teachers to ask and collect such questions from their children, to analyse them, and find out their scientific interests. If ample data of this sort is gathered, we will then know what to teach them at the middle school stage.

'Common Science' by Washburne, is an excellent and the only book I know of, which has been written round the 'spontaneous science of children'. I recommend it, with its companion volume, 'The Story of the Earth and Sky' to all science teachers in the middle classes, as models on which to base their own teaching and curriculum. In the preface to 'Common Science' Washburne writes : "A collection of about 2000 questions asked by the children forms the foundation on which this book is built. Rather than decide . . . what is it that children ought to know, or what knowledge could best be fitted into some educational theory, an attempt was made to find out what children want to know. The obvious way to discover this was to let them ask questions. The questions gave a very fair indication of the parts of science in which children are most interested. Physics, in simple, quantitative form, not mathematical physics, of course,—comes first ; astronomy next ; chemis-

try, geology, and certain forms of physical geography (weather, volcanoes, earthquakes etc.) come third ; biology, with physiology and hygiene, is a close fourth ; and nature study, in the ordinary school sense of the term, comes in hardly at all."

Scientific interests of Indian children may vary from those of other countries ; they might even vary from one region to another. But such a survey will give us the basic or common interests of children at this age level, which may be incorporated in their course in science.

CONCLUSION

These discussions might have shown somewhat how far removed from the science we should teach is the science we do teach our children. If we want to make it worthwhile for our children to study, we should apply science to science teaching to improve it. Though it is not possible nor desirable that we borrow entirely the system of scientific education of any country, may be England, America, or Russia, it is not practicable either to apply heuristic method to discover for ourselves what we should teach, and how to do it, now. The better method would be to select the system or part of systems which seem to be based on the right lines of education, borrow them, modify them according to our circumstances, experiment with them, and if they stand the test satisfactorily to adopt them for our own use. The emphasis is an experimentation, of applying scientific methods to improve science teaching. Some of our training colleges have opened post graduate classes, and it is hoped others would follow. It will be the task of these colleges, and their graduates to do this work, to examine the entire system of education for its defects, loopholes and their causes, and their after experimentations to find out which could be the best remedy to eradicate the evils. Only thus can our education be put on the right lines. For, in the educational sphere, as in others, the country and the people are eager to make a move, and it is essential that when we do, we move in the right direction.

SPEEDING UP LITERACY AMONG ADULTS

Bombay's Experiment

K. T. MANTRI, Bombay.

The problem of spreading literacy among the teeming illiterate Indian adult population, as the first essential step to the education for an effective citizenship, important and urgent as it is, is beset with a number of difficulties. While the task is huge in magnitude, it is also difficult in point of finances as well as workers. The small number of literates in India will have to bear the burden of making the overwhelming adult population literate in a reasonably and measurably short time. Further the problem involves enormous funds, if it has to be run on the usual departmental lines.

It has been an accepted principle by all democracies that it is the birth right of every citizen to receive a certain minimum education at the cost of the State. In other words, it is the responsibility of the State to afford suitable facilities for that minimum education to every citizen who is physically and mentally capable of benefiting from those facilities. Thus the sole burden of making the money available for the peoples' minimum education, call it literacy in the accepted sense of the term, rests on the State. It is well said that an illiterate and ignorant population is a liability while a literate and informed adult population is an asset of the State. Considering, therefore, the huge national wealth which is being perpetually wasted on account of the masses being illiterate and ignorant, the state will be investing its funds on a worthy cause which will pay them back manifold in the shape of an informed and effective citizenship.

This principle will be readily accepted. But other practical questions will have also to be weighed against it. We are, at the moment, passing through a critical stage in the country's history. A number of problems, such as housing, better agriculture, medical relief, universal primary education to children and many others, which involve huge amounts, are immediately staring the popular Governments in the face and cannot brook delay in their solution. These hard facts must be faced and we are to find out ways and means which, while meeting the urgency of the adult literacy problem, will also minimise the financial burden thereof on the Government and/or local bodies at this moment, by distributing it among the Government, the local bodies, private institutions as well as the philanthropic section of the population.

The Bombay City Adult Education Committee has been making an experiment for the last seven years in the field of adult education in general and adult literacy in particular, in the City of Bombay, on the above basis

The experiment is, in essence, as follows :—

- (i) The Bombay Government has appointed a Committee consisting of men and women, including Government Officers and representatives of the Bombay Corporation and makes a fixed grant annually. The Government grant is supplemented by the contributions given by the Bombay Municipality, Bombay Port Trust, the Tata and Wadia Trusts and funds collected from the public. The funds from all these non-Government sources now (in 1945-46) exceed the annual Government grant.
- (ii) Private associations are encouraged to run adult literacy classes on the grant-in-aid basis.
- (iii) The co-operation of employers of large-scale labour is enlisted in the movement under which they run classes at the places of work under the direction and advice of the Committee's Officers and bear the whole expenditure on that account.
- (iv) Students and social workers are encouraged to conduct classes in convenient localities. The Committee only supplies books and other materials free of charge to these classes.
- (v) A large majority of classes are, however, run by the Committee with the aid of a stipendiary staff helped by an honorary staff, who are paid a small honorarium. The honorary staff forms the majority of workers in the campaign and do the teaching and the most of supervision work.

The cheapness of the above mentioned system may be clearly seen from the following figures. 425 literacy classes and 175 post-literacy classes per session enrolling in aggregate nearly 26,000 and 13,000 pupils respectively during the year 1945-46, were maintained at a total cost of Rs. 1,27,000 of which the Government grant was Rs. 53,000. In all, over 19,000 adults were made literate at a per capita cost of Rs. 5-6-0. The Committee have been able to make, during the last seven years, nearly 1,00,000 adults literate (of whom nearly 20,000 are women) at a total cost of Rs. 5,33,000 which gives a per capita cost of Rs. 4-11-0.

The Origin of the Bombay City Campaign

A large scale campaign for liquidating illiteracy from the adult population of Bombay City was organised in May 1939 jointly by the then existing Bombay Adult Education Committee and the Social Service League. The former was appointed by the Provincial Board of Adult Education as a part of the general scheme of the first popular Government of which Shri B. G. Kher was the Premier and Minister of Education. The response from the leaders of all parties, social workers,

teachers and students as well as the philanthropic section of the population was very encouraging. After the campaign was in operation for one month, on a representation from the workers in the campaign and the public, the Government of Bombay appointed a Special Committee styled the Bombay City Adult Education Committee to take over the work already started by the organisers of the campaign, with Shri B. G. Kher, the Prime Minister and Minister of Education as its President. The Hon'ble Mr. Mangaldas M. Pakvasa, President of the Bombay Legislative Council and Diwan Bahadur, K. M. Jhaveri, Ex-Chief Judge of the Small Causes Court were Vice-Presidents. The Committee was to be independent of the Provincial Board of Adult Education and was charged with the duty of organising the campaign on a permanent basis and on a large scale. Shortly afterwards Mr. K. T. Mantri from the Bombay Educational Service was appointed as the Secretary and Special Literacy Officer.

Shortly after the formation of the Bombay City Adult Education Committee, the Congress Ministry resigned. The 93-Section-Government which succeeded, however, continued its full support as before. Realising the great national importance of the cause of adult education Shri. B. G. Kher, the Hon'ble Mr. Mangaldas Pakvasa and other prominent Congress leaders who severed their connections in other Government sponsored activities, continued to serve on this Committee.

How the Campaign Works

As a result of experiments the Committee has fixed four months' course for literacy and further eight months' course for post-literacy. In both of these courses the adult is required to attend one hour daily on all working days of a week. The classes are held at hours convenient to the adult pupils. Generally the classes for men are held at night between 7-30 to 11-0 p.m. and women's classes are held by day between 1-0 to 4-0 p.m. The Municipal Schools Committee and a number of private managements, both of primary and secondary schools, have allowed the use of their buildings for holding the adult classes, free of rent. Often, however, classes are held in club rooms or corridors of chawls or open spaces adjoining them. This arrangement has been found convenient to the adult workers who are generally reluctant to leave their places of residence after the day's hard work. In a large number of classes for women, the teacher has to teach her adult pupils in small groups at some convenient corner just near the room where they reside. This arrangement enables the working class women to look after their homes while they are under instruction.

The Committee has laid down that ordinarily a literacy class should

have 20 to 25 adults on its roll and insists on a daily average attendance of 15. The adult pupils have not to pay any tuition fee and are supplied with materials like slates, pencils, books, etc., free of charge.

The Committee has laid down the following standard of literacy for adults :—The ability to (i) read simple sentences forming a story or some topic or a letter, (ii) to write answers to simple questions, or a letter and to sign his or her name, (iii) to use numbers upto 100 for easy calculations and (iv) to express orally and fairly correctly a story or a simple narrative. It has been found by experience that an adult of average intelligence who attends literacy instruction fairly regularly attains this standard of literacy in four months.

Time Table for daily instruction

Unlike the child-pupil, the adult pupil is a fatigued person at the time when he is required to attend a literacy class. Secondly, the adult pupil, when he returns home, has a number of worries to attend to. Thirdly, the possession of the art of reading and writing does not offer him any immediate worldly benefit. Unless, therefore, he finds his daily work at the class interesting he is not likely to put in regular attendance, even if he is persuaded to join the class. The best way to get over this handicap is to set apart an hour or so for such instruction while he is at his daily work. Such an arrangement, however excellent it may prove to the adult worker, will not receive approval of the employer at present. The Committee has been, therefore, adopting a number of devices as the second best course. With a view to making the instruction interesting to the physically and mentally-tired adult pupil, the daily work at the class, short as it is, is divided into varied topics, in which 35 minutes out of an hour's time-table are allotted to formal instruction. The following daily time table of a literacy class speaks for itself :

Prayer	...	...	...	...	3"
General talk	...	...	...	...	10"
Formal Teaching—Revision	...	...	...	...	10"
Do. —New lesson	...	...	...	...	25"
Roll call and personal enquiry	...	...	...	...	5"
News, Information, etc.	...	...	...	...	5"
Silent prayer or a national song	...	...	...	...	2"

The place of each item in the above time-table is too obvious to need further details. To break monotony and avoid boredom other devices are also tried. Talks on current topics of general interest, entertainment programmes, celebration of important festivals, half day excursions on holidays, magic lantern talks, cinema shows, etc. are arranged

occasionally. These activities, besides serving the purpose of recreation, are admittedly valuable as effective means of general education.

Methods of teaching

While the Committee does not desire to fetter the individual skill of teachers in teaching their adult pupils, by laying down a set method, general instructions are issued to make instruction as intelligent and interesting as possible. The Committee has produced primers and supplementary readers embodying the general principles of a kind of basic method in Marathi, Gujarati, Hindi and Urdu. The method hinges round basic words selected from a popular story or familiar incident to be narrated at the beginning of every new lesson.

Literacy Test

At the end of the literacy course of four months, a literacy test is held and literacy certificates are awarded to those who satisfy the test, often at a special function arranged for the purpose. In normal times 15 to 18 persons i.e. about 75 to 80 per cent of the number enrolled, do satisfy the test. It must not, however, be supposed that those who do not get through the literacy test at the first attempt, have not benefited by their attendance. A large number of them repeat in the literacy classes. But even those who leave before the test or after failure in the test, do acquire something of the arts of reading and writing which they have a number of means to improve in a city like Bombay. Besides, the general knowledge which they imbibe through contact with others and through talks, is a valuable asset to them in their life.

Post-literacy work

The danger of lapsing into illiteracy is not great in respect of new adult literates in Bombay where they live amidst numerous cultural surroundings and activities. But the Committee feels that definite efforts should be made to help them to cultivate the habits of reading and writing. The provision of regular post-literacy classes for a period of about eight months and constant supply of reading material are two potent aids to the maintainance of literacy. It may further be pointed out that from the early days of the Campaign the literacy as well as post-literacy classes, the latter in particular, have always aimed at something beyond mere literacy. Though attainment of elementary skill in reading and writing has been the primary objective, the classes have usually provided simple talks, on the elements of civic functions and duties, sanitation, personal

hygiene, better living and on the affairs of the larger world outside. 'Bhajans', concerts, variety programmes, gatherings and excursions are also arranged on occasions of popular festivals. The post-literacy classes do a good deal in this direction and could do more if the radio and the cinema could be pressed into service.

As there is less need for individual attention in these post-literacy classes, each such class accommodates about 30 to 40 adult pupils who are the products of two or three literacy classes. The Committee has produced some books in the major languages of the City for use in both types of classes. Some books from other publications are also used wherever found suitable.

The supervision over the classes and educational guidance to teachers are entrusted to a whole-time as well as a part-time honorary staff. Generally an honorary supervisor is in charge of 10 classes. And an honorary Superintendent looks after 50 to 60 classes. Both these officers are under the direction of the Special Literary Officer who is assisted by two whole time Assistant Literary Officers. In addition to watching attendance and the progress of the classes from day to day, the whole-time as well as the honorary officers have to take all possible steps to keep the movement before the public eye and to establish close contact with the local leaders so that a constant flow of new adult pupils could be secured without interruption.

Training of Teachers

Training in proper methods of teaching, which is considered so very essential for primary teachers, is not less important to teachers of adult pupils. Though the Committee has not yet been able to maintain a whole-time training institute, it arranges short term training courses for its teachers. The course consists of (i) the theory of teaching dealing with broad principles of adult Psychology and adult education (ii) the practice of teaching i.e. watching demonstration lessons and giving practice-lessons and (iii) organisation of adult classes. This course extends over a period of three weeks. The teachers who satisfy the test are awarded training certificates. When the Committee's Ten Year Plan (mentioned hereafter) is brought into full operation, a whole-time training institute is expected to form an essential part of the Plan.

Finance

The annual expenditure of the campaign has risen from Rs. 45,000 in 1939-40 to Rs. 1,27,000 in 1945-46. The Committee has spent nearly Rs. 5,33,000 during the last seven years to make nearly 1,00,000 adults literate at a **per capita** cost of Rs. 4-11-0.

The main heads of the expenditure are:

Office Expenses	...	...	10%
Literacy Class	...	...	65%
Post-Literacy Classes	...	...	20%
Miscellaneous	...	...	5%

As pointed out elsewhere in this paper, our teachers, supervisors and superintendents have been working as honorary workers. A nominal honorarium of Rs. 10 to a teacher, Rs. 13 to a supervisor and Rs. 43 to a superintendent, is given.

The chief sources from which the Committee's funds were built up during the last seven years are:—

	Rs.
Government of Bombay	... ... 3,46,000
The Bombay Municipality	... ... 56,000
The Bombay Port Trust	... ... 23,000
Public contributions	... ... 1,55,000
	<hr/>
Total	5,80,000*

The above figures will show that in an industrial and commercial city like Bombay there can be material financial contribution from the public for any deserving cause like adult education if substantial results are shown. Last year's figures will be found more interesting:—

	Rs.
Government of Bombay	... ... 53,000
The Bombay Municipality	... ... 25,000
The Bombay Port Trust	... ... 15,000
Public contributions	... ... 49,000
Sale of books, etc.	... ... 4,000
	<hr/>
	1,46,000

This shows how the public contribution which was Rs. 11,000 in the first year of the campaign is gradually growing. While Bombay has its advantages, it has its disadvantages also. Bombay is a multilingual city and the Committee has to maintain classes in eight Indian languages, viz. Marathi, Gujarati, Hindi, Urdu, Kannad, Telugu, Tamil and Malayalam. This creates difficulties in the supply of books and of suitable teaching and supervising staff. There is another difficulty also.

* This leaves a closing balance of Rs. 47,000 at the end of the financial year, 1945-46.

The Bombay's working class population is a floating population and it is not rarely that the place of those who leave Bombay after being literate in the Committee's classes is taken by illiterate adult immigrants.

Literacy Results

During the last seven years during which the campaign is in existence nearly 1,58,000 adults, including 35,000 women, were enrolled in the Committee's classes. Out of these, nearly 1,00,000 including 20,000 women were made literate. This shows that out of every hundred adults enrolled in the Committee's classes sixty-three have passed the literacy test. During the last four or five years Bombay's civic life was disturbed on several occasions by various sorts of riots which naturally affected adversely the attendance in the literacy classes. This accounts for a lower percentage of literates than is ordinarily expected i.e. 75%.

The year is divided in three sessions, viz., April-July, August-November and December-March. In implementation of the Committee's expansion plan, the Committee gradually increased the number of literacy and post-literacy classes to be maintained in each session during the current year to 550 and 175 respectively. Subsequently, however, with the advent of the popular Government the Committee drew up and the Government sanctioned a Ten Year Plan, which is being put into operation from this month. A summary of this Plan is given elsewhere in this paper. According to this Plan 900 literacy classes enrolling nearly 20,000 adults are to be started and if the present disturbed conditions in the City sufficiently improve, the Committee expects to make over 12,000 of them literate by the end of next March. In addition to these literacy classes, 300 post-literacy are also to be opened, as an essential part of the plan.

Coordination of efforts

Besides these classes maintained departmentally by the Committee, employers of labour like the textile mills, private associations, and students are encouraged, as pointed earlier in this paper, to conduct classes. Through these sources more than 1,000 literates are added every year to those from the Committee's classes.

The managements concerned bear all the expenses in respect of the employers' classes. The Committee has prepared a special scheme for the guidance of the managements of mills, factories, etc., in this respect. A grant of 50% of the admissible expenditure is given to the private associations' classes. Regarding the classes conducted by students and social workers only books, slates, etc. are supplied free of

charge. About 40 classes of these three types are generally run in each session.

There is a considerable scope for expansion of the campaign through these and similar sources. The Committee is conscious that they have not yet been able to do enough in this respect but hopes to do more in the near future.

Other Activities

Though the Committee has mainly concentrated its efforts on spreading literacy among adults it has undertaken a number of side-activities. Some of them are undertaken for publicity and/or collection of funds and others as means of adult education in a wider sense of the term.

Variety Entertainment

In association with some public spirited and influential persons from different professions, an entertainment programme is staged every year in aid of the adult literacy campaign. The net proceeds from this source during the last seven years amount nearly to Rs. 40,000.

Literacy Week

In association with the local schools, colleges, and social workers, Literacy Week is celebrated annually which has so far brought over Rs. 75,000 to the Committee's funds. Apart from the handsome amount that these activities bring to the Committee every year, they serve to focus the public attention on the movement. Nearly 10,000 volunteers from schools and colleges join the Literacy Week to convey literacy message to the farthest corners of the City and collect funds in small coins from several thousand residents, rich as well as poor.

Adult Education through Films

This plan contemplates showing short educative and informative films in the Cinema theatres for about an hour or so between 12-30 and 2-0 p.m. when they have not got their own shows. The admission to these shows is free on passes issued through the Committee's workers and social associations in a particular locality. These shows are open to the working class and even to lower middle class people—men and women. Suitable films are selected from the producers and shown under the direction of the Committee's Commentator. Whether the shorts which are shown are sound or silent, the Commentator gives a short comment preceding and following the projection of a picture on the screen and emphasises what to see and what to remember while witnessing it.

The plan was tried for nearly six months at Kohinoor Cinema where two shows a week were held and there was an encouraging response from

the working class men and women. Two other exhibitors had shown their willingness to lend their theatres free of charge. Owing to the disturbed conditions in the City, however, the plan has to be kept in abeyance.

The Committee has recently decided to have its own projector for 16 mm. sound films which can be used at any open spaces where electric current is available.

Craft-Training Scheme

With a view to enabling the working class men and women to spend their leisure usefully and thus to learn to earn their bread or to supplement their income from their regular occupations, the Committee has drawn up a Craft-Training Scheme, which will cost it Rs. 1,30,000 annually, excluding the non-recurring cost of equipment, tools, etc. Twenty crafts which can be learnt within six months and which need only a small investment on equipment or tools have been selected and will be taught at twenty different centres conducted in backward areas side by side with the literacy classes.

Cheap and Useful Literature

The Committee has drawn up a scheme for the production of plenty of cheap and useful literature for adults who become literate as the result of the literacy campaign as well as those whose reading capacity is limited. This literature will be published in small booklets of about 32 pages of octo-crown size, each with suitable illustrations. Each booklet will be sold at a nominal price of one anna, if not given free. The subject-matter, which will be presented in simple language and bold type, will cover almost all aspects of the life of the worker and the peasant. They will be published in all Indian languages spoken in Bombay. With a view to attracting writers of note, it is proposed to give the writer ordinarily a remuneration upto Rs. 100 for the manuscript of each booklet which will be published by the Committee. The Committee has earmarked the necessary funds for the purpose and expects to publish the first set of books in the next few months. The Committee also expects that several public spirited citizens in the City will come forward to bear the cast, at least, of one booklet each and need not have to incur considerable expenditure on this scheme, at least, at the initial stage. This scheme of adult literature is complementary to the Committee's schemes for libraries and week-end reading classes all over the City.

Publication of Special News-sheet

A part of this literature scheme is to publish a news-sheet in all the important languages spoken in Bombay. A fortnightly news-sheet,

named 'Saksharata Deep' has been published in Marathi for the last five years and has become popular with the workers and peasants. The matter is arranged under topical heads and presented in simple language and bold type. The copies of this Fortnightly are distributed free to the adults attending the Committee's classes and a nominal annual subscription of Rs. 1-8-0 including postage is charged for others. It is intended to publish its versions in other languages. For the present, another Fortnightly in Urdu named 'Rahbar' is published in the two scripts by Mrs. K. Sayani, a member of the Committee, and its copies are available for the Committee's Urdu and Hindi readers.

Ten Year Plan

Being encouraged by the public support in this new experiment for liquidating illiteracy from the adult population of the City during the last seven years and relying on the awakening caused among the masses as a result of the campaign and also with the return of the Congress Government to power, the Committee drew up and submitted to Government a Ten Year Plan last August which the Government has now sanctioned in principle and has agreed to make a grant @ 50% on the estimated expenditure from year to year.

This Plan, as at present, contemplates to link up the Bombay Municipality, the Bombay Port Trust, the different charitable institutions and the philanthropic persons in the City in this nation building cause and thus expects to minimise the financial burden of the Campaign on Government.

The Plan envisages to make literate all the adults between the age-group 15 to 40 in ten years. The total number of illiterate adults in the above mentioned age-group in Bombay City is estimated to be 6,60,000 and the cost for carrying out this Plan is estimated to come to about Rs. 50,00,000 (i.e. Rs. 5,00,000 annually on an average) which works out to a per capita cost of Rs. 7-8-0. Of this the Government's share will be about Rs. 2,50,000 annually.

Another special feature of the Plan is the gradual acceleration by which the maximum number of adults receiving literacy education at a time i.e. 35,600 per session and 1,06,800 per year, will be reached in the sixth year and that number will be maintained till the end of the tenth year. When the Plan is carried out as designed the total literacy percentage of the City will, it is estimated, increase to over 75, with the assured success of the Bombay Municipality's compulsory education scheme for children.

Extension of Bombay's Experiment to other big Cities

It is understood that on the strength of fairly encouraging results of the Bombay City's experiment, the question of extending it, with the necessary adjustments, to other big cities in the Province of Bombay is being seriously considered in responsible circles.

Apart from the principle of sharing the financial burden by Government and local bodies as well as the public and thus bringing the difficult problem within practical limits, the fundamental principle underlying the Plan is the appeal to local patriotism, enthusiasm and the desire for service. This is a keynote of success of any problem of the magnitude as adult literacy is at present.

SUPPLEMENT

Though the progress of literacy among adults in the Province of Bombay does not come within the scope of this paper, I think that a brief note on the work done therein will be found interesting.

The First Popular Government appointed the Provincial Board of Adult Education in 1938, in order to take all measures to spread literacy among the adults of the Province. Later in 1939 the Bombay City Adult Education Committee was constituted for Bombay City which was to be independent of this Board.

The above mentioned Board, unlike the Bombay City Adult Education Committee, is an Advisory Body without much of the administrative function. The Board appoints District, Taluka and Village Committees and through them is expected to organise adult literacy campaign in the different parts of the Province. It has to draw up plans and submit them to Government for approval.

The District Education Officer of a District inspects and recognises the classes opened by private associations as a result of the propaganda made by the Provincial Board. The administration, inspection, holding of the literacy test and payment of grant have to be done by the District Educational officers with the approval of the Educational Inspector of the Division concerned.

The classes, after recognition, receive some equipment grant not exceeding Rs. 40 each and the capital grant is paid on results i.e. at Rs. 4 per adult made literate. This takes nearly four to six months. For the second test which is held six months after the first test, the grant is paid at Rs. 5 per adult satisfying the test.

2. Recently, the Government have reorganised the scheme and have started intensive work in concentrated areas in each district. A special Officer for this work for each area is appointed. An estimated cost for each of such areas is Rs. 6,000 per year out of which nearly 1,000 adults

are expected to be made literate. It is reported that the experiment has shown encouraging results and the Government are contemplating the extension of this scheme to more than one area in each District.

3. It appears that up to the end of the last financial year nearly 53,000 adults were made literate in the Province, excluding Bombay City, which includes 3,000 women. The Government spent about Rs. 2,68,000 to achieve these results, working out to a 'per capita' cost of Rs. 4-5-0 as against Rs. 4-11-0 in Bombay City.

4. Under the reorganisation scheme which was introduced late during 1945-46, the Government spent about Rs. 14,700 to make 2,800 adults literate. This works out to a per capita cost of Rs. 5-9-0.

5. Besides the above scheme, the Government has another scheme called "Home Classes for Women." This scheme contemplates that children attending schools should teach their illiterate mothers and other relatives to read and write. For every woman made literate a child will get Rs. 2, the class master who has to guide the child will get Re. 1, the head master of the school as. 8 and as. 8 are paid as the cost of the necessary material.

RECENT TRENDS IN INDIAN EDUCATION

Madras

Our Province recently experienced a political 'tempest in a teapot'. The Congress Party is in power ; but there were minor subdivisions within it and one section succeeded in passing a vote of no-confidence against the leader Sri Prakasam. He resigned and with him all his colleagues. Some of them had resigned even before the fall of the Premier and when a new ministry was formed four out of these five were taken in it. Sri T. S. Avinashilingam Chettiar, our Education Minister is one of these. Hence there is continuity of policy on the Government side and no break.

The Minister is keen on popularising Basic Education. He has formed a Committee to advise him on this matter. Certain Training Schools have been chosen to train teachers to run the basic schools and more such training schools are to be started this year.

Bifurcation of studies in the secondary stage is expected to be put into practice this year ; at least an attempt is to be made. Hereafter there will be an academic course leading on to the University and a vocational course which is expected to equip students for life.

There is a Provincial Advisory Board of Education recently started with 30 members to advise the Government on all educational matters referred to it. It met once and appointed a Committee to examine the answers received to a questionnaire issued by the Government and the Board is meeting again sometime this month.

A signed contract governs the relationship between the teacher and the Management in all non-government schools. This contract has been revised and its provisions made more liberal.

Instructions have also been issued to include the Headmaster of the school as an ex-officio member of the Governing Body of the School ; the formation of staff Committee to advise and help the headmaster in the matter of annual promotions etc. has been also recommended.

The most important problem that agitates the teachers at present is their pay and prospects regarding security of tenure etc. Elementary teachers seem to be the most dissatisfied section. They are, at any rate, the most vocal regarding their grievances and well organised to take even extreme steps. At the recent Provincial Educational Conference held at Madras on the 12th May last, they came in large numbers and well organised and defeated the older and more moderate section and had a resolution passed in favour of launching a strike in case their demands are not met satisfactorily within a particular date.

The public are with us Teachers. About 200 public workers, men and women, have signed a memorandum and sent it to the Government.

The two important points emphasised upon in this Memorandum are equal pay for equal work (whatever be the institution and whatever be the nature of the Management) and the ultimate responsibility of the Government to finance all non-government institutions adequately to enable them to pay their staff well and to maintain the efficiency of the institution.

The Minister is responsive to public opinion. He is anxious to have contacts with teachers and their organisations and receives our deputation courteously and promises to consider our representations sympathetically.

S. K. YEGNARAINIER

Jammu and Kashmir State

To form an idea of the progress of education in Jammu and Kashmir State, we may gloss over figures for 1945-1946. The number of Government, aided and unaided educational institutions in the State at the close of the year was 2,158 against 2,078 of the previous year. Of these, 335 were for girls. The attendance was 1,34,437 including 21,062 for girls' institutions against a total attendance of 1,27,245 of the previous year. The total expenditure on education during the year was Rs. 36.80 lakhs. Government aid was granted to three arts colleges. The Government opened no less than 48 new primary schools for boys and 18 primary schools for girls.

The scheme of expansion of education in the State during 1947-1948 was outlined by the Hon'ble Prime Minister, when he presented the budget for S. 2004 (1947-48) in the Praja Sabha on March 27th, 1947. The Hon'ble Prime Minister, referring to His Highness' desire of harnessing all the resources of the State towards the uplifting of the country on the basis of co-operation between the people and the Administration, observed : "The expansion proposals sanctioned for the current year provided, among other things, for opening of 60 activity schools, 20 girls' primary schools and raising the status of certain schools from lower to higher standards including the up-grading of a Middle School for girls to a High School. It is the Government's intention to revise their educational policy—the aim being achievement of mass literacy within 10 years for males and 20 years for females, to provide facilities for vocational training for a proportion of students and for higher education for those who exhibit special aptitude. A committee of educational officers has recently been appointed to examine the problem in all its aspects and to submit proposals in this behalf. On the basis of the preliminary recommendations made by the committee provision has been made for 160 new primary schools for boys and 50 for girls in the budget year."

The following comparative table indicates the overall progress made by the State during the twenty-one years, 1925 (the year of accession of Maharaja Hari Singh) 1946 :

		1925-26	1945-46
No. of Educational Institutions	...	670	2,168
No. of pupils	...	44,601	1,34,000
Expenditure in lakhs	...	10.75	36.80

It is the cherished desire of His Highness the Maharaja of Jammu and Kashmir State that within the shortest possible period all males and females should receive the benefit of education. According to recent commands of His Highness, there is going to be spread a net-work of primary schools throughout the State, and an attempt will be made to make literate, within the next ten years, all the children of school-going age.

Her Highness Shree Maharani Sahiba has evinced keen interest in education. Last year, Her Highness read the presidential address in Sri Pratap College, Srinagar. Recently Her Highness presided over the prize-distribution ceremony of Prince of Wales College, Jammu. In the course of the address, Her Highness fittingly observed : "I know fully well that the success of education depends upon teachers, whose work is as noble as difficult. I wish that the teachers should while concentrating upon the studies of the students, give due education to the development of their body and mind, thus making of them ideal and true citizens. For this reason also, we should devote our attention to the study and teaching of our mother tongue, for that alone can acquaint the boys with their religion and traditions."

Her Highness Shree Maharani Sahiba was in the chair also on the occasion of the convocation of Sir Amar Singh College, held on the 2nd July, 1947. Receiving Her Highness, Moulvi Mohammad Ibrahim, M.A., M.O.L., the Director of Education, said during his address : "Your Highness's interest has been a great inspiration to all the men and women connected with the Education Department." Her Highness observed, in the course of her Address, which was read in Hindustani : "The day is not far off when the manhood and womanhood of the State will be adorned with the precious ornament—education. I pray that the God Almighty may fulfil this ambition

"Children have the same claim to receiving primary education as they have to sucking their mother's milk. The question of 'Compulsion' or of payment does not arise. If the teaching staff of your schools teaches the children with motherly love, they can achieve literacy very soon"

EDUCATIONAL NEWS FROM FAR AND NEAR

S. C. DUTTA

UNESCO and World Educational Projects

It will be recalled that the first General Conference of the UNESCO was held in Paris in November, 1946. The conference representing forty-four nations split up into sub-commissions and it was in these sub-commissions largely composed of experts in their subjects that the main work of the conference was carried out. Each sub-commission was asked to draw up a programme for its section and to place the projects agreed upon in an order of priority. A budget of 6,000,000 dollars has been allotted for the projects by the Standing Committee of the Executive Board of UNESCO. A few of these projects which seem to have points of special interest are reproduced below :—

Sub-Commission on Education

A Seminar on education for International Understanding for teachers from member states, together with regional seminars (on the same lines) as considered feasible by the Secretariat, to be held in 1947.

Publication of an International Education Yearbook and the establishment of a Committee on Educational Statistics, to be undertaken in 1947.

Assistance to International Relations Clubs working through the educational agencies and youth organizations of the member states, providing information and materials for their use. To be begun in 1947.

A programme of fundamental education, under the direction of the Secretariat and a panel of experts, to help establish a minimum fundamental education for all persons. To be begun in 1947.

Sub-Commission on Libraries and Museums

UNESCO should encourage the creation in each country of a central library for lending, allied to those which exist already ; these libraries would serve as the foundation of an international lending system. The Sub-Commission is of the opinion that the budget proposed is inadequate.

Sub-Commission on Social Sciences, Philosophy and Humanistic Studies

The Sub-commission drew up and approved of a number of projects some of which are given below.

Natural Sciences

To establish a series of Field Service Co-operation Officers with those regions of the world remote from the main centres of science and technology ; to begin in 1947 with four—East Asia (China) South Asia (India), Middle East, and Latin America—each to consist of scientific men engaged in every type of liaison work which will assist the scientists

of the region, having special regard to the raising of the standard of life of the non-industrialized peoples.

To assist the development and circulation of scientific cinema films, for research, teaching, and popularization purposes, not only by keeping records, but also by arranging for the provision of titles and sound-tracks in many languages.

To assist the travel of scientists across national boundaries (a) by financial assistance along selected lines, (b) by exploring the possibilities of letters of credence, (c) by encouraging the formation of **foyers des savants** in the principal cities and (d) by facilitating the transport of scientific instruments and documents carried by scientists across frontiers when travelling.

To explore the possibilities of the foundation of new international scientific laboratories and observatories among which might be institutes of (a) astronomy, (b) nutritional science, (c) meteorology, (d) applied math (computing machines), (e) tropical life and resources (Hylean Amazon Basin), (f) health (specific diseases such as tuberculosis and cancer), (g) tropical diseases field research station, (h) oceanography and fisheries of Indian Ocean in Southern India or Ceylon, (i) Ornithology (bird migration).

To institute a group of Nutritional science and Food Technology Field Teams with special transportation aids for each of the following regions immediately : (a) India, (b) Hylean Amazon, (c) China, and as soon as conditions permit (d) Africa.

World Feature Story Project

UNESCO should also from time to time arrange with leading researchers, writers, radio and film producers to co-operate in presenting and producing a major theme of world interest and significance in the field of UNESCO's interest, in such a way that the subjects will appear simultaneously in all media. The themes should be examples of human enterprises and excellence. Possible subjects for 1947 are : Teaching children in a war-stricken country, in terms of international co-operation involved ; the T.V.A. Scheme for India, or an example to the world of creative and imaginative work in art, e.g., the Moscow Art Theatre. Later projects might include a combined enterprise, such as the development of the Amazon.

World University of the Air

In consultation with national broadcasting bodies UNESCO should arrange a series of talks by the greatest authorities on UNESCO subjects, the talks to be translated when necessary and made available to any network willing to co-operate in the scheme and transmitting such talks under the title of the world university of the Air.

Equality and Quality in Education

Sir Richard Livingstone in his presidential address to the conference of Educational Associations debated the problem of Equality and Quality in Education. One of the major talks of this generation, he pointed out, had been its attempt to rectify the injustice of the educational opportunities of the nineteenth century, which it was practically impossible for working class boys to reach the universities. Although Equality was rightly the current watchword, he said, it was a dangerous one. In the effort to secure parity of esteem there was a tendency to confuse various types of education. The ardent reformer argued that technical and humanistic studies were equally cultural and vocational, ignoring the fact that the vocational element was much stronger than the former. Humanistic studies were less deliberately directed to the students' ultimate profession, whereas, technical studies, though cultural also in their training of eye and hand to perfection, were from the outset objective. He deprecated the idea of the multilateral or common school and observed that their enthusiasm to introduce it was similar to Aladin's error in admiring the new lamp of which he knew so little. Class distinction, he said, would not be eradicated by multilateral or common school, or by classical studies. Snobbery would not be expelled by artificial means. The only cure was to develop humanity in the snob and self-respect in him and his victim. The whole process of education was a natural training in humility. The roots of self-respect lay in work done to the best of a man's ability. The desire to attain parity of esteem should be supplanted by Ruskin's principle that all professions should be liberal, and there should be less pride felt in peculiarity of employment and more in excellence of achievement.

London County Council

The London School Plan, prepared by the L. C. C., under the Education Act, 1944 has just been issued. It is a substantial volume of 274 pages and most of it is taken up with tables showing what is to happen to each one of the 1348 schools in the county and what new schools are needed. The greatest changes are foreshadowed in the Secondary Schools. It is proposed to establish 67 county high schools housing from 1250 to 2000 pupils each, attended by children of all types of ability, and providing a variety of courses—practical, technical and commercial as well as academic—both for pupils of ordinary school age and at sixth form level. There will also be county compliments to 36 voluntary assisted schools to enable them to take their place in the scheme. The total number of secondary school pupils will ultimately be 1,90,000. Nursery Schools will be provided as sites become available, and boarding schools will be developed—places must be found immediately for 3,500

children. The provision for playing fields target is over 4,600 acres. The plan will involve at its peak an addition of 4s. 2d. to the education rate.

N. U. T. Annual Conference

The annual conference of the National Union of Teachers was held at The Spa, Scarborough, from Saturday, April 5, to Thursday, April 10. Mr. Morley, the President of the Union, got the formalities over quickly and then called upon the Mayor to open the Conference. The welcome uttered by the Mayor was as humorous as it was human. The patient had been very ill, he said, and the doctor, on looking at him as he lay quiet in bed, remarked to his wife that the patient had been sinking. At this the patient called out : "That's wrong, I am not." To which the wife replied : "Hush, John, doctor knows best."

Mr. J. M. Lawton was then installed in the chair. In his presidential address Mr. Lawton made a thorough-going defence of the raising of the school age and paid well-deserved tributes to the late Ellen Wilkinson and to Mr. George Tomkinson. On the question of selection of different types of secondary education, he made the point that in the past, selection once having been made was sacrosanct. His suggestion that parents should be informed as to the true nature of parity of esteem was worth making. Mr. Lawton's proration was truly eloquent. Let us open the window eastwards, he said, and observe the rising sun in all its radiant beauty. Let us as teachers, he said, play our part in the noble task of unfolding the young personality as it reaches the high noon of maturity.

In accordance with the time-honoured practice for ministers to visit and address the annual N. U. T. Conference, Mr. George Tomkinson, Minister of Education, visited the conference and for an hour kept the audience spellbound. He appealed for the teacher's co-operation. His humour, his shrewdness and his faculty for presenting a picture made him a powerful evangelist for the cause of education.

Refresher Courses for Teachers

The programme of short courses for 1947, drawn up by the Ministry of Education, England, offers a comprehensive range of courses for teachers concerned with all aspects of education. The programme is divided into six sections : Primary and Secondary, Technical and Commercial, Art, Adult Education, Youth Service and Special Educational Treatment. There are no less than sixty-four courses open to teachers and others in the educational service in all parts of England and Wales and the majority of them are of one to two weeks' duration. No tuition fees are charged, but those attending will be responsible for meeting their own expenses for board and lodging.

Mass Education in Latin America

Some recent bulletins issued by the U.S. office of Education provide interesting information on mass education work which is being carried on in certain parts of Latin America. Peru has a twofold problem ; some of the illiterate population speak spanish and others speak only an Indian language. Among the spanish speaking population adult education classes have been established in nearly all schools. A great deal of special teaching material has been prepared, including flash cards and lesson sheets, primers and readers and guides for the teachers. A special news sheet including items of information suitable for the new literate is supplied to teachers. In the non-Spanish-speaking regions a special organisation called the culture Brigade is set up. The Brigade is composed of a trained head-teacher, a woman teacher who specialises in work among the women, a nurse, an agriculturist and a driver. It is supplied with a light lorry equipped with a microphone and a loud speaker, a collection of tools and equipment and agricultural stores such as seeds and fertilizers. The Brigade which works bilingually can utilise when necessary the mobile cinemas and the wireless broadcasting units of the Ministry of Education.

The rural mission of Mexico is somewhat similar in organisation to the Culture Brigade of Peru. The head of the mission is usually a trained and experienced teacher and he has as his colleagues a social worker, a nurse with midwifery qualification, an agriculturist, teachers of handcrafts and music and a youth and recreation organiser. The commission promotes the development of local communications, organises both producers' and consumers' co-operative societies, makes available tools and materials and runs refresher courses for teachers.

The Culture Brigade or rural mission technique is also being used in Venezuela and Chile for mass education. There are in these countries evening institutes for adult education. The regular staff of these institutes is assisted by two visiting voluntary teams of popular culture. Each team includes eight teachers and a director who go from one institute to another providing instruction and entertainment.

Scientific Man-Power Committee

To ensure the proper development and utilisation of India's scientific man-power and resources the Government of India have set up a scientific Man-Power Committee. The future of industry and defence as well as the large number of development plans and projects which have been prepared or are under preparation opened upon the proper and most effective organisation and utilisation of the scientific man-power and resources available in India. The Scientific Man-Power Committee will survey the problem in all its aspects and recommend policies which

should govern the use and development of the country's scientific manpower and resources during the next years.

Scientific Research on Rural Problems

Speaking at the Basic Education centre at Gurukula Ashram near Bangalore, Sir C. V. Raman Stressed the need for establishing in our country rural centres of scientific knowledge for scientific research in rural surroundings devoted to rural problems and conducting them with the stern consciousness and reality of what the farmer wanted and solve them there. The only way of raising the country, he said, from its slough of poverty, disease and misery was to accept what modern science could teach them. He cited the example of Russia and suggested that scientists must go to villages and find a way to link up the benefits of Western Science with the needs of the poor ryot.

The Philosophy behind Basic Education

Speaking on the Basic System of Education Dr. Kumarappa said that there was a philosophy behind Basic Education and it was that philosophy that should be understood properly. The whole of Basic Education was founded on and wound round work for the young, work for the adult and work for the old. If they did not understand what work was they could not understand what the system of Basic Education was.

Basic Education like every other system of education had a goal and that was to build up children into real citizens in a human society in which peace, good living and good will prevailed. Dr. Kumarappa added that work developed human personality and when they neglected it they sank into the level of life that sustained on violence. If food nourished the physical body, work nourished the mental faculty of man.

Basic Education Plans of the Government of Assam

In accordance with the decision of the Government of India, based on the advice of the Central Advisory Board, and also in accordance with the advice of the recent Conference held in Shillong, the Government of Assam has decided to introduce Basic Education throughout the Province.

Mr. G. A. Small, late D.P.I., Assam, has been appointed Adviser to Government in Basic Education. In a circular explaining the idea underlying Basic Education and its consequences, he says :—

"Learning should as far as possible be through doing ; that what a child learns by practical experience is of more value to him than what he hears from a teacher or reads in a book ; that every child should learn to use his hands, and to regard manual work as honourable ; that no child should leave school till he is qualified to earn his own living or shows such ability that his teachers advise that he is deserving of further training.

In Assam there will be other consequences :—

1. Instruction will be given in the Mother-tongue up to the Degree stage.
2. English will not be taught before the High School stage, that is, the teaching of English will begin in the present Class VII, and it will be taught as a second language only, and in a practical manner.
3. Primary schools will be converted into Junior Basic Schools ; Middle Vernacular and Middle English schools will be converted into Senior Basic Schools.
4. Above the Senior Basic Schools there will be two kinds of High Schools, Academic and Technical, in both of which the medium of instruction will be the Mother-tongue. English will be taught in these schools as a second language. Both will lead to a School Leaving Certificate Examination.

The Certificate may give admission to the University or to a Technical College or to a Training School or to employment in Government Service or may merely qualify for private employment. It will be given on the whole school course, not merely on the result of a final examination.

During the present year eight Basic Training Schools will be started in the Province, in each of which about 50 teachers will be trained at one time. Also two Technical High Schools, ten Academic High Schools and two hundred Junior and Senior Basic Schools will be started either by opening new schools or by improving existing ones. At present twenty teachers are under training at Wardha and Delhi. On their return they will be appointed in the Basic Training Schools as instructors.

American Education Week

America will be observing the Twenty-Seventh Education Week from November 9th to 15th, under the joint auspices of the National Education Association, the American Legion, the United States Office of Education and the National Congress of Parents and Teachers. The general theme of the Week will be—"The Schools are Yours." The following topics will be discussed during the week :—

- | | |
|------------|--|
| Sunday, | Nov. 9—Securing the Peace. |
| Monday, | Nov. 10—Meeting the Emergency in Education. |
| Tuesday, | Nov. 11—Building America's Future. |
| Wednesday, | Nov. 12—Strengthening the Teaching Profession. |
| Thursday, | Nov. 13—Supporting Adequate Education. |
| Friday, | Nov. 14—Enriching Home and Community Life. |
| Saturday, | Nov. 15—Promoting Health and Safety. |

BOOK REVIEWS

School Arithmetic by W. P. Workman, M.A., B.Sc., Revised by G. H. R. Newth, M.A. with answers. 5s. 6d. University Tutorial Press Ltd., London.

'School Arithmetic' is intended to be used as a course in the subject covering the syllabuses of the various Schools Certificate Examinations in England. While topics like continued Fractions, Recurring Decimals and Cube Root which are not now-a-days included in the ordinary school course have been omitted or greatly reduced, the subject matter of such examples as were not in accord with present-day topics or facts has been removed or adjusted. The exposition throughout the book is clear and the examples have been so chosen as to provide a reasonable amount of practice in the essential processes. There is, however, one little matter to which we should like to draw the attention of the reviser of this widely used text-book and it is that the boys will find contracted multiplication made definitely easier for them if the multiplier be converted to Standard Form instead of being so reduced that the first significant figure in it stands in the first decimal place. The same remark also applied to contracted division. When the divisor is reduced to Standard Form it is easy to determine how many significant figures are required in the quotient.

Here and There in India, Third Series :—

- | | |
|---|---|
| 5c. Sikkim, 5 as. | 9c. Two Christian Shrines,
$4\frac{1}{2}$ as. |
| 6c. Some Famous Mahomedan
Sanits and Shrines, $4\frac{1}{2}$ as. | 10c. Mysterious Land of Tibet
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the Hindus, 5 as. | 11c. Bhutan, The Land of the
Thunderbolt, $4\frac{1}{2}$ as. |
| 8c. In the Steps of Gautama
Buddha, 5 as. | 12c. Ceylon, the Pearl of the
Indian Ocean, 5 as. |

by C. A. Parkhurst. Macmillan and Co., Limited, Calcutta.

Each of these little books provides reading material which is as interesting as it is instructive. Directness of presentation and simplicity of diction should bring them within the comprehension of pupils in the lower forms of high schools. The books are, besides, profusely illustrated and at the end of each is appended a number of questions testing comprehension. The books, as it will be evident from their titles, seek to extend pupils' knowledge arising out of their curricular work in history and geography and as such they are eminently suited to be used either as supplementary readers or as books recommended for outside reading.

S.C.D.

THE FEDERATION

Proceedings of the meeting of the Executive Committee of the A.I.F.E.A.

The second Meeting of the Executive Committee of the Federation for the year 1947 was held at the Hindu Boys' Hostel, Picket (Secunderabad) on Saturday, the 31st May, 1947 at 10 A.M. Due to unavoidable absence of Dr. Amaranatha Jha, President of the Federation, Mr. C. Ranganatha Iyengar occupied the chair and conducted the proceedings.

The Secretary read the letters received from the following members of the Executive Committee who expressed their inability to attend the meeting :—

Messrs. Jha (President), K. S. Vakil, Bata, D. P. Joshi, Kitru, Bhargava, N. K. Jha, V. Ramani, Padkhe, Richardson, Banerji, Aga, A. P. Khattri, T. P. S. Verdan, Trivedi, Diwanchand Sharma.

The Secretary read the report about the activities of the Federation during the quarter ending 30th April, 1947 reviewing the steps taken by the Secretary to implement the resolutions passed in the Trivandrum Conference. The various Provincial Governments and the Indian States have been addressed drawing their immediate attention to the problem of teachers' scales of pay and requesting them to give their best consideration. The Sectional Secretaries, Assistant Secretaries and other important Office-bearers of the Federation have been requested to start their sectional work and further the cause of the Federation by all possible means by way of getting fresh subscribers for the Journal, forming local committees, securing life membership, and collecting funds for Khattri's Memorial. The Central Government and the governments of Bombay, Behar, Orissa, U.P., North-West Frontier and Sind have acknowledged the copies of the resolutions and replied stating the steps taken by them in the matter of revision of scales of pay of teachers. The Governments of Madras and Bengal where the situation is rather serious have not so far responded.

The report as presented by the Secretary was adopted.

The Secretary placed before the Committee the decisions arrived at in the Provincial Conferences of Madras and by the All-Bengal Teachers' Association. He had received letters from the Publicity Officer of the All-Bengal Teachers' Association regarding the momentous decision taken by them and Mr. M. K. Banerji, Assistant Secretary, A.I.F.E.A., regarding the grave situation of the teachers in Bengal suggesting certain resolutions. Both the provinces had decided to launch on a strike without referring to the Federation. However, in view of the responsibility of

the Federation over the welfare of the members of affiliated Provincial Organizations, the Committee felt the need to take immediate steps to avert the strike situation by making another effort both with the governments and the provincial organizations and consequently passed the following resolutions :—

(1) The Executive Committee notes with deep regret that the modest request of teachers of Bengal and Madras have not been complied with by the respective Governments and that the attitude of indifference is driving the teachers in these provinces to adopt a course of direct action and it invites the attention of the authorities of all the provinces and states of India in general and Madras and Bengal in particular to the report of the Central Pay Commission and to the principles enunciated there in regard to the fixing of salaries of teachers and doing away with the present distinction in the salaries of teachers under different agencies, urging the need for the adoption of a uniform policy. It appeals to the authorities

- (a) To improve the scales of teachers' salaries under different grades in accordance with the recommendations of the Central Pay Commission and the Central Advisory Board.
- (b) To remove the distinction in salary scales that now exist between different managing agencies.
- (c) To make the provision for free education of teachers' children.
- (d) To make adequate provision for the teachers' retirement, etc., and thus help to prevent a crisis in education consequent on teachers going on strike.

(2) The Committee is fully aware of the grave situation that has compelled the All-Bengal Teachers' Association and the South Indian Teachers' Union to call upon their members to desist from work but, in view of the present political situation, the Committee appeals to these associations to defer action but make further efforts to secure the redress of their just grievances and in the meanwhile strengthen their organizations and perfect their preparation to meet any situation that may arise.

(3) The Committee brings to the notice of the Central Government, the grave situation in most provinces where the authorities have not been able to improve the salaries of teachers on account of lack of funds. It appeals to the Central Government to place adequate funds at the disposal of the Provincial Governments for the specific purpose of improving teachers' salaries in accord with the recommendations of the Central Pay Commission.

(4) The Secretary read the letter of Mr. Banerji regarding the question of registering the Teachers' Organizations under the Trade

Unions Act. In this connection the suggestions made by other members were also considered and finally it was resolved that the Secretary should be requested to get into touch with other Teachers' Organizations in the various countries and collect statistics and place the matter before the Executive Committee at its next meeting.

Mr. Banerji's suggestion requesting the Committee to authorize the Secretary to open negotiations with an Indian Publishing Firm regarding the compilation of a dictionary was then taken up for consideration and the Secretary was requested to get more facts from Mr. Banerji regarding this publication to enable the Committee to make a decision. The question of getting "Rapid Story Readers" in English and publishing Juvenile Literature was dropped after detailed discussion.

The suggestion of the Secretary to get a Teachers' Diary was fully discussed and he was requested to report at the next Committee Meeting a detailed scheme for the same with the probable cost.

(5) The Secretary placed before the Committee the need for raising funds for Mr. Khattry's Memorial and the various suggestions received in this connection from members were discussed. The Secretary was authorized to issue an appeal to the members of affiliated associations, to the members of the General Council suggesting ways and means of getting funds and requesting Provincial Organizations to arrange for dramas, variety entertainments, etc., for this purpose.

(6) 23rd Annual Conference to be held at Rewa in December.

The Secretary gave a detailed report with the various suggestions regarding the topics for the General Conferences and the Sectional Conferences. Mr. Gajraj, Director of Education of the Rewa State explained the steps taken by the State for holding the Conference and was glad to announce that the Maharaja of Rewa has been graciously pleased to entertain the delegates throughout the Conference without the collection of the usual boarding charges and to arrange transport at State expense from Sathna to the Rewa State and he hoped that the Federation would make strenuous efforts to see that a large number of delegates attend the Conference. The following tentative programme subject to the approval of the Council was drawn up :—

Symposium for the General Session will be :—

- (1) Social security and teachers.
- (2) Education for a Free India.

Programme

28-12-47 Morning 8 A.M.	Executive Committee and Council Meetings.
9-30 A.M.	Opening Session of the All-India Adult Education Conference.

	Evening		Opening Session of the General Conference.
			AT HOME.
	6-30 to 8-30 P.M.		General Session.
			Symposium—Social security and Teacher.
29-12-47	Morning	8 to 10-30 A.M.	Sectional Conferences.
	Evening	1 to 4 P.M.	Do.
		5-30 to 7 P.M.	Symposium—Education for a Free India and Report of the Sectional Conferences.
30-12-47	Morning	8 to 10-30 A.M.	Sectional Conferences.
	Evening	1 to 4 P.M.	Do.
		5-30 to 8 P.M.	General Session, resolutions and report of the Sectional Conferences.
31-12-47	Morning	8 to 10 A.M.	Council and Executive Committee Meetings.
		10-30 to 12-30 P.M.	Report of the remaining Sectional Conferences and Courtesy Resolutions.
	Evening		Site Seeing.

N.B.—On all the days from 28th to 31st there will be entertainments at nights after 9 P.M.

(7) First All-India Education Week Celebrations.

It was resolved to celebrate the first Education Week under the auspices of the Federation throughout India from 4th to 10th October as under :—

1st day—Inauguration

Topic—Education and new citizenship.

2nd day—Education and Home.

3rd day—Education and Communal harmony.

4th day—Education and health.

5th day—Education and Character.

6th day—Education and development of personality.

7th day—Education and Inter-Nationalism.

Regarding the suggestion to get a review of the work of the Federation from the members present, the Secretary was authorized to write to M/s. A. N. Basu and Diwanchand Sharma to get a review prepared before the next committee meeting.

With a vote of thanks to the Chairman by the Secretary the meeting terminated.

NOTES AND COMMENTS

A School For Diplomats :

The world of education is not without its highlights and its excitements. Usually a placid world, its waters too, are occasionally stirred. There are some who think that our schools, colleges and universities have been centres of agitation during the last twenty-five years. Our students who have been valiant fighters for India's freedom have also been jealous guardians of their own rights and privileges. Very often they have provided the public with excitement by staging strikes and resorting to fasts. But it is not the excitement of this kind that one has in view. Nor does one think of the teachers of all grades in India who occasionally get into newspaper headlines by threats of strike for higher salaries. These things do give the world an impression that our educational institutions are not such places of undisturbed calm and unalloyed peace as some people imagine.

Excitement, however, need not always centre round these aberrations from the normal. There is excitement of a good kind as well. For instance, it is exciting to read that the University of Lucknow is going to have a school for diplomats. Without going into the question whether diplomats are born or made, one welcomes this item of news. It shows that our universities are getting out of the rut and are becoming alive to the needs of a free India. India will need a corps of diplomats to man its embassies and legations everywhere and it is necessary that it should have a trained personnel. Every country has its diplomatic service and there is no reason why India should be without it. Apart from other things it will provide our young men and young women with new avenues of service and new openings for their talents. Moreover, it means that we are setting about

this work in the right democratic spirit. In England the diplomatic service is open to some families which have established a record in this direction, to the members of Parliament and to some public men. Young graduates from English universities also enter this service and the presumption there is that experience and aptitude are much more important than training. But England is, in many ways, old-fashioned and hide-bound by traditions. It is not right to think that the English model can be the best for us. At least the University of Lucknow has made a departure from the English practice. It is going to supplement aptitude by training which is the basis of modern educational theory. We, however, hope that these would-be diplomats would receive a general as well as a specialised training. Early in their career they will have to decide in which part of the world they want to serve. After having done so, they will have to familiarise themselves with the language, the culture and the customs of the people in whose midst they want to work. In the pre-war Japan there used to be a school for diplomats which, as was the Japanese habit, was called by the misleading name :—The Foreign Languages School. It was a big institution, almost a university in itself. The school for diplomacy at Lucknow marks only a beginning in this direction. Ultimately it will have to be as big as an Indian University of the old type.

Place of English in the New Set-up

This means that in the world of education in India, some new things are being done these days. Nor should we forget that there is also a tendency to scrap what is old and useless. In a free India the grip of English on our educational system is bound to be loosened. But we have to distinguish between two vitally different aspects of the study of English. On the one hand we have to think of English as the medium of instruction at our schools, colleges and universities. This should be done away with as early as possible for there are no two opinions about it. From this point of view the recent

action of the C. P. Government in abolishing English as the medium of instruction in C. P. Government High Schools is welcome. One, however, does not understand why only the Government High Schools have been mentioned in this connection. This should apply to all the High Schools, whether Government or private. This reform is overdue and it should be put into effect all over India without any waste of time. Something like this should be done for the good of our colleges and universities as well. It is true here the problem bristles with difficulties but they must be overcome. English, as a medium of instruction, has done incalculable harm to India and it should be abolished. But the study of English cannot be dispensed with. It should not be thought that it is a symbol of our bondage which is happily done with. English should be looked upon as a world language and its study should be retained at high schools, colleges and universities. Very soon India will have compulsory schooling for every child for seven years. It is after this that the study of English should begin for those who want to go in for liberal education. In no case the study of English should be discouraged. It should be a compulsory second language at certain stages as is being done in some countries of Asia such as Japan and China. All the same, the step of the C. P. Government in abolishing it as a medium of instruction is a right one.

Constructive Work

Both these developments are of a constructive nature ; so was the convocation address which Mrs. Vijaylakshmi Pandit delivered to the graduates of the S.N.D.T. Indian Women's University in Bombay. She paid a high tribute to the healing power and the constructive energies of Indian women and said to them, "Every woman must realise the imperative need at the moment for peace and harmony between the various communities, social progress, spread of education and opportunities for all to progress according to merit and ability." These are the right kind of words and

are meant not only for women but also for men. For the last twenty-five years or so almost all the energies of India have been utilised for political ends. Now that the battle of freedom has been won, Indians, men and women, should give proof of their constructive talent and energies. There are many channels for that, though the most urgent problems are those which have been indicated by Mrs. Pandit. Social progress is in itself a very comprehensive thing, and should not mean only reform of social abuses but also social security and social justice. In India the drive for social reform has not been lacking, but the passion for social security and social justice has to be kindled and maintained. Our immediate task is to improve the lot of the Common Man. This is a task worthy of all, but mostly of graduates, men and women. Without giving up their cherished careers, they must find some time for this constructive work.

D.C.S.

All India Education Week :

From reports received so far, the First All India Education Week sponsored by the All India Federation of Educational Associations was duly celebrated in provinces where normal conditions prevailed. With the advent of freedom the responsibilities of educationists and educational organisations all over the country in the matter of shaping the educational fabric have vastly increased. The Education Week presented a picture of our educational needs to the teachers and the general public interested in education. The shape of things to come should be built in the light of the discussion of the various topics of the week.

Some Notable Messages :

Sri B. G. Kher, Chief Minister, Bombay, wrote in a message to the Week :—

“Humanity stands today in a position of great peril. An unanswered question is posed before all of us : Is man to be the master of his vaunted civilization or is he to be its victim? And the answer cannot brook any delay. Of the factors that will decide it, right education will certain-

ly be the most effective. It, therefore, behoves all institutions concerned with education to make a supreme effort to keep education on as high a moral plane as possible.

I hope, the Federation will keep this noble aim before it in all its activities. I wish the Education Week all success."

Sri Avinasilingam, Minister of Education, Madras, wrote :—

"We are in a glorious age. The proud privilege and responsibility of building a great India is upon us—the teachers and workers in the educational field. Let us look forward to the building of a glorious type of young men and women who will have the strength, courage, devotion and knowledge to devote themselves for the service of this great country. I know there are great difficulties which we have to surmount. India along with the rest of the world is passing through a crisis. There is want and dissatisfaction everywhere, but we should not yield to this depression, which is but a passing phase. We must gird up our loins and surmount all difficulties, however big they may be.

We must have more cheer in our schools. Cleanliness, greater activities and things which will interest the child must find a proper share in our curricula. Above all, the emphasis must be upon discipline, character and persistent effort in striving for an ideal to achieve the great end of the creation of a glorious India. It is not sufficient if only the few teachers in the educational field take up this work but the millions of parents in this great country must also understand and co-operate in this matter. In this year of achievement of Independence, let me appeal to all interested in the proper bringing up of children for their earnest co-operation in this matter."

Wishing the All-India Education Week all success Sri P. N. Banerjea, Vice-Chancellor, Calcutta University wrote as follows :—

"I am confident that the demands of the teachers of liberated India will have response in a Free India. The place of teachers in the educational systems of our province is neither assured nor defined yet. An immediate definition and recognition are necessary."

Sir John Sargent, Secretary to the Ministry of Education, Government of India, wrote as follows :—

"The longer I live the more convinced I become that there is only one thing in Education, whether in India or elsewhere, that really matters and that is the teacher. If we can secure as our teachers men and women

who are cultured in the wide sense, who have vision and a sense of values and who are inspired with a consciousness of the transcendent importance of their vocation to their country and to the world at large, we need not worry unduly about what they teach or how they teach it. They may be trusted to teach the right things in the right way to the right people and so produce the desired result. If we fail to secure the right type of teachers all the eloquence of politicians, all the ingenuity of administrators and all the pious resolutions passed by Educational conferences will simply end in further frustration. To get good teachers we must not only pay them properly but also give them the honour which should be given to outstanding servants of the community."

In his inaugural message, Dr. Amaranatha Jha, President of the Federation said :—

"More than ever the teacher has a vital part to play in the New India which is now coming to shape. No state can prosper unless there is a sound system of education and unless those who are in charge of it are inspired by a lofty ideal. At the same time it is of the utmost importance that the teachers should be placed above want. As has been truly said, 'a discontented teacher is an unsatisfactory teacher : a teacher in distress is a menace to Society.' "

His Excellency Sri Chakravarti Rajagopalachari, Governor of West Bengal, sent the All-India Federation of Educational Associations his best wishes on the occasion of the All-India Education Week.

M.K.B.

Tenth International Conference on Public Education :

Our readers are aware that the editor of this journal went to Europe some months ago to attend the Tenth International Conference on Public Education and the UNESCO seminar on Education for International Understanding, as the representative of the Government of India. He has just come back and he would like to present the following brief report of his European tour for the readers of the journal.

The Conference on Public Education was held in Geneva from the 14th to 20th July under the joint auspices of the International Bureau of Education and UNESCO. Forty-two states were represented there. The agenda consisted of the following :—(i) concise reports from ministries of edu-

cation on educational movements during the school year 1946-47; (ii) gratuity of school supplies; (iii) physical education in secondary schools; and (iv) a teachers' charter.

The report for India was presented by the editor of this journal. The necessity of adapting their educational system to post-war conditions has led a great many countries to undertake important reforms and their reports showed how these reforms were being put into practice and with what results. Discussions followed the presentation of reports. The Conference also discussed the question of free supplies of scholastic materials. The free provision of education constitutes the first principle of democracy. It has two aspects—abolition of all fees and the free supply of school materials. Whereas the principle of free admission of pupils at least in primary schools is no longer disputed, the same may not be said with regard to the second aspect namely that of free provision of school supplies. The Conference recommended that the principle of free supply of school materials should be regarded as a natural and necessary corollary to the principle of compulsory education and suggested how the principle could be applied in practice. The Conference then adopted a comprehensive resolution on the place of physical education in secondary schools, in all its aspects. The question of a world charter for teachers was discussed but no resolution was adopted in view of the general opinion among the delegates that the question needed further consideration.

A full report of the conference will be published later by the International Bureau of Education. We also propose to publish later some of the national reports and other papers presented at the conference.

UNESCO Seminar for Education for International Understanding

From Geneva the editor went to Paris to join the UNESCO Seminar on Education for International Under-

standing. The object of the seminar was to find out through discussion how the national systems of education could help in bringing about better international understanding and thus contribute directly to UNESCO's general purpose, "the maintenance of peace and security". All the member-states of UNESCO were represented at the seminar. The representatives, about eighty in number, consisting of both men and women, were directly connected with education in their own countries. The discussions centred round the education of the adolescent mainly with reference to inter-group and inter-cultural relations. The problem was viewed from the angle of individual and group psychology as well as social anthropology. Eminent thinkers like Leon Blum, Senor de Madariaga, Prof. Brogan, Jean Piaget, Henri Wallon, Stephen Spender, Goodwin Watson, James Yen, Herman Finer, Karl Bigelow, Margaret Mead, Julian Huxley, Howard Wilson, Richard Havighurst and others helped in the discussions. The results of these discussions will be soon published in the form of a report. In the meantime those who participated in the seminar will go back to their respective countries strengthened in their belief in the ideals for which UNESCO stands and we hope each of them will contribute materially for bringing about better international understanding in his sphere of activities. For us the problem is not only on the level of international relations ; even within the nation, torn as it is to-day into conflicting linguistic, racial, cultural and economic groups the problem of inter-group relations is of vital importance. Only on a satisfactory solution of this problem can India become a united and strong nation as she is aspiring to be.

In our next issue we hope to give greater details about the seminar.

At the conclusion of the conference the editor visited England, Switzerland and Germany and studied some of the recent developments in the field of education in these countries. He proposes to share his experiences with the readers in a later issue of the Journal.

AN EDUCATIONAL IDEAL

PAUL GEHEEB

Ecole d'Humanite, Switzerland

[Once there was, in Germany, a school called the Odenwaldschule. It was situated in the midst of the beautiful hills of the Odenwald—a continuation of the Schwarzwald, the Black Forest in South Germany. It was founded by Paul Geheeb and his wife in 1910. Paul Geheeb was one of the leaders of the new education movement in Europe in the early years of the present century, and his school at once became famous as one of the most progressive educational experiments in the West. Paul Geheeb believes in freedom and individuality. He also believes that education comes as a result of living in and sharing the common life of a free school community. In the Odenwaldschule Geheeb tried to impart education in line with his ideals. Rabindranath visited the school in 1930 and was very much struck by the work of Paul Geheeb. I had the opportunity of watching the work at close quarters when I visited the institution on several occasions in the early thirties.

When the Nazis came into power, for obvious reasons Paul Geheeb went into voluntary exile to Switzerland and there he tried to continue his great educational experiment by founding a new school which he called Ecole d'Humanité or the School of Mankind. Here he gathered round him children of different nationalities from all over the war-devastated Europe and tried to give them an education based on the ideals of freedom and human unity. Here in one of the most beautiful parts of Switzerland, in a small village called Goldern situated on the mountains of Berner Oberland boys and girls—Paul Geheeb believes firmly in co-education—and adults of different nationalities live together ; and here the children—many of whom are refugees and orphans unable to pay for their tuition receive their education in the free atmosphere of a free school community. The Ecole d'Humanité is indeed one of the most significant educational experiments in Europe to-day. I am now visiting the school. I asked Paul Geheeb to tell our readers of the ideals which have inspired him in his work both in the Odenwaldschule and here. He accepted the invitation and suggested that we might publish the address he gave at the opening of the Odenwaldschule in 1910 for he thought that it contained the best expression of his educational faith and creed. We gladly accepted the suggestion and print here that address, which, though given nearly forty years ago has not lost its significance for educationalists of to-day all over the world.—Ed.]

In the Name of Him, who His own Self created,
 Who ceaselessly, eternally, creates ;
 In His Name, who created Faith,
 Trust, Love, Activity, and Power ;
 In the Name of that, which though so often named,
 In essence yet remains eternally unknown :
 However far the eye or ear may reach,
 It will find only what it knows, and this resembles Him ;
 And even to the soul's most ardent, highest flight
 His counterfeit, His image will suffice ;
 It pulls you on, carries you gladly away,
 And where'er you go the ways will blossom out,
 Time will not count, you'll reckon it no more
 And every step will be Infinity.

(from Goethe)

We are at the start of a great enterprise. In the last few months, many industrious hands have been busy here, in the mountains and flowery meadows of the Odenwald, building up a home for us, in which it will be a joy to live. But this is only the first, the material beginning. The real work is yet to come.

Our aim is to realise a structure, which—as the heavens are greater than the earth—must exceed this house in height. For this house, well and harmoniously built though it is, can only be an image of that structure which shall represent the eternal values. For, if anything can do service to the eternal, then it is *that* union of congenial beings, *that* spiritual community, which—consciously—fosters the culture of the soul, and sees the true service of God in a community whose members feel themselves supported and uplifted by mutual love.

In this, I hope to have described the purpose and goal of our gathering. For there must be some reason, some motive, which has made me and my colleagues retire out here, instead of working with the great body of state schools, which has made you leave your homes to join us.

Growing up in the country, in the woods, surrounded by butterflies, flowers, and running streams, is certainly more natural, healthier, and also more enjoyable, especially for young people. But the most important reason for the founding of our establishment is not this ; nor our intention of providing a home for children who have none. For you are in more fortunate circumstances.

Our motive lies rather in our firm conviction that it is possible, here, to create that which a school ought to be—that which the machinery of ordinary public instruction is incapable of producing : a place in which children develop into "men" and learn how to work.

We attach no blame to the teachers in the state schools ; many able persons, working with the best of intentions are to be found among them. But the state schools are educational establishments with more or less overcrowded classes, in which the contact between children and adults is only transient. And men can only develop fully in an organic community, working and living as a body.

There is widespread dissatisfaction with public instruction, and countless have been the unsuccessful attempts at reforming it. People complain about the overburdening of the schools, and the learned dispute and cannot agree in which way to cut down the school curriculum. But a school cannot be reformed with a pair of scissors. What it comes to is this : the educational establishments, in which passively listening children sit opposite lecturing teachers and have to spend the remainder of the day torturing themselves in an attempt to learn what they were told in class, must be transformed into working communities, in which the children co-operate with their teachers, more or less as workmen co-operate with their foreman.

Therefore, whoever has come here expecting to find that the work of learning has been made easier, will feel bitterly disappointed. We do not want to make it easier for you, but more difficult: inasmuch as we set a higher goal before you and make greater claims on your insight, your

initiative, your energy and your good will. However, in one way it will also be made easier for you : we will not restrain or stifle the creative powers that are in you, but will try to develop and strengthen them, our aim being to set you on your own feet, so that you will gradually find us superfluous.

People complain, moreover, about the bureaucracy of the state schools, and school-children sigh under the burden which oppresses them. Do you believe that you have come here, to the Land of Freedom? Yes, you have, if you understand how to make use of your freedom. "For what is the good of breaking the chains, if those whom one frees are slaves, and remain such? Many a man, in throwing off his fetters, throws away the last thing of value remaining to him. Free from what? What is that to Zarathustra? But your eyes must tell me clearly : free for what?" So says a modern philosopher.

In this school, I have deliberately, and in full consciousness of the consequences, restricted coercion to a minimum ; the second and greatest half of the day is yours to dispose of as you please. I have done this because you must be prepared for real life ; but unless you are accustomed to act and think for yourselves with full initiative, you will not be able to take your place in this life as courageous men. And it is only through freedom that you can practise this self-reliance —just as it is only in water that one can learn to swim.

I did this in the confidence—and this confidence which I have in you is great—that you fully and clearly understand the task here presented to you, and that you sincerely wish to fulfil it. I trust that you will experience the happiness that comes of being able to live out here among the mountains and forests and meadows ; that you still have a fresh and open mind and are sensitive to the mysterious magic of the woods, to the charms of nature—in sunshine and in storm— ; and I hope that you will not disappoint your parents, who expect the most salutary results from your daily wanderings across country : they should strengthen your bodies, and invigorate your minds.

And, moreover, I hope you still have the healthy instinct which will make you want to devote half the day to bodily activity, and to serious bodily work. I trust that you know what you want, that you have your own interests, and that you are happy in the knowledge that you will be able to cultivate them here, finding in us helpmates who will be glad to assist you in every possible way. But those of you who do not yet know what you want, who do not yet know how to control and rule yourselves, must first learn to obey, and must find older friends to direct you.

I trust that you will take your lessons seriously, and that you will realise the importance of intellectual work ; that you will not waste one single minute of the short morning lessons. For youth is a sacred season, of fundamental importance for the whole of life. But what is the good of your time being sacred to us, if it is not sacred to you yourselves?

But I also trust that you will like our school, that you will take pleasure in the society of your companions and older friends, who live and work here for your sake. Whether or not this school succeeds, whether or not we attain the goal of the community which we serve, cannot be a matter of indifference to you. For we form one body, in which the privileges and duties are equally divided among the single members—whether they are old or young is immaterial. The condition of our house, our paths, our garden is of as much concern to every one of you as it is to me ; every one of us is responsible.

We all of us intend to gather in this room as a “school community,” as often as necessity requires, to exchange opinions about the arrangements for our daily life here, and to come to an understanding, in joint consultation, over the ways and means which will best serve likewise the good of the community and that of the individual.

Dear children, those of you who have followed my exposition attentively, will already have realised that a great and serious task awaits them ; that indeed an ample half of the work which we must here fulfil falls to you. But a fine,

incomparable task it is too : to be the co-founders of the Odenwald School, to help in creating the spirit which must reign here in the future. The first house of the Odenwald School is ready ; prove that you are capable of laying the foundation-stone of the spiritual edifice which will arise in this place.

I cannot let this morning hour go by without mentioning with gratitude this beautiful territory of Hesse, which has received us so hospitably, and its government who has allowed us to set up here a school, inspired by the idea of an education based on the free development of personality. And I heartily thank the courageous men and women, who, with such confidence came to the Odenwald School to work with me, and who have begun the work with so much enthusiasm. Finally, we want to thank your parents who have confidently sent those they most cherish, their children, into this new and as yet untried venture.

EDUCATION IN ASIA—II

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The Dissemination of Culture

In the preceding section, special stress has been laid on the liquidation of illiteracy not because of any confusion of literacy with education or culture but because, under the conditions of modern life, dominated by Industrialism and (one hopes) by Democracy, literacy has become a gateway to technical efficiency as well as effective citizenship. We realise that Education is much wider than literacy and culture wider than education, and generally speaking, we in the East have not committed the great intellectual and moral sin of rating the lesser above the greater. In our comprehensive educational programme, we must provide not only for Primary Education and Adult Education at the literacy-level but also for Adult Education in its richer and wider sense. All the countries of the East are heirs to ancient and significant cultures which have, no doubt, become overlaid with the dust of the last two centuries but which still contain many valuable elements of moral, intellectual and artistic value. What a Western writer has remarked about China applies in a reasonable degree to other Asian countries also. The culture of the Chinese people is 'so developed that they can in drama, needlework, ceremonies and architecture display a form of art that preserves the traditions of the past and reveals initiative in the present. The development of economic life should have its place but not to the exclusion of the traditional cultural life or the spiritual and moral life essential to a fully developed personality'. Inspite of the heavy material and moral reverses that Asia has suffered during the last few centuries, mainly through lack of political freedom and foreign exploitation, we find amongst its common people, gracious evidence of the values of a humane culture —decency, kindliness, neighbourly co-operation, reverence

for knowledge, devotion to ideals and a disinclination to interpret life in purely material terms. Notice, however, that these qualities are primarily moral, in the larger sense of the word ; the intellectual and artistic values have suffered a more serious eclipse. It is the part of a wise educational policy to enrich people's life with new and dynamic cultural interests and relieve it of the drabness, the mental poverty and artistic apathy which characterise it at present. For this purpose it is necessary to organise a many-sided front and utilise not only the traditional institutions of education but also the powerful modern 'media of mass communication' like the Press, the Radio, the Cinema, the Theatre and all the other agencies which have made dissemination of ideas so dangerously easy in this age. Their technique has been developed in the West to a very high degree but, it has usually been harnessed to socially unworthy and artistically inferior ends in order to exploit them for the purpose of making quick and easy money. It must, however, be admitted in fairness that in many Western countries there is a growing and welcome realisation that these agencies must be inspired by a sense of social responsibility and a good deal of excellent work has been done through them in Great Britain, Soviet Russia and some other countries.

In developing and utilising these formidable agencies in Asia, we should endeavour to ensure that Means are not allowed to dominate over Ends, nor are inferior, commercial ends given preference over humane and cultural ends. If we can utilise all these powerful new forces, which Science has placed at our disposal, as parts of a coherent educational pattern aiming not merely at the provision of amusement but also at the propagation of correct knowledge, right ideas, good taste and humane social attitudes, they can become a vital factor in bringing about an intellectual and cultural renaissance and a democratic social order should exploit their possibilities to the fullest possible extent.

Special mention should be made in this connection of the great paucity of suitable, well produced and artistically

illustrated literature for children and half educated adults. Many countries in Europe and America have made a remarkable progress in this field and as one sees their beautifully produced books, presenting knowledge in a pleasant style and at popular prices, one feels deeply for the children and adults of one's own land who are denied this joy. No educational or cultural programme can be regarded as complete if it leaves this important need unsatisfied.

The production of suitable literature for children and adults should, therefore, be one of our immediate objectives and the technical difficulties of script and printing in type which may arise, should be boldly encountered and resolved. In this connection two points will have to be specially borne in mind. What is needed is not a haphazard production of books but a selection made after duly considering the psychological and social needs of children and adults, which may call for a comparative playing down of the didactic element in this literature. Secondly, some organisation should be set up which will enable authors, teachers and educationists to keep in touch with the best of Child and Adult Literature being produced in other Asian countries.

The special importance of this transmission of culture arises from the fact that, in this age, culture cannot and should not be envisaged as 'class culture', the exclusive and cherished preserve of a special group or coterie. The total impact of the forces playing on the contemporary human scene as well as the urges of ethical and Social Justice demand that culture must become the possession of all, that the common man should be so trained and educated that he is able to enter effectively into his cultural heritage and benefit from it. Experience of cultural work amongst the masses has given the lie to the lazy and convenient excuse that they have no capacity to develop artistic and cultural appreciation and that only cheap and third-rate stories and films and plays and newspapers can interest and amuse them. In fact, if they are brought into contact with art and knowledge and ideas, with books and pictures and music, with great drama

and good poetry, there is no reason why they should not respond. Even now their folk-lore often rings truer, both emotionally and artistically, than the commercialised products of culture. These media of mass communication can under right direction, play a vital part in popularising the fruits of culture and raising the general standards of public taste and enjoyment. They will help to release powerful creative impulses, which are at present lying dormant, and contribute to the enrichment of national culture as a whole.

Is the successful launching of such a large scale programme possible? Theoretically, there is nothing to indicate that it is not ; also, on the theoretical level, any number of objections can be thought out to show that it is extremely difficult, if not impossible, to implement it. There are two relevant considerations which should be taken into account in answering this query. Where urgency is imperative and undeniable, it is the part of statesmanship to meet the situation by bold and vigorous action and the educational situation in Asia is, we have seen, desperately urgent. Secondly, we should examine whether this seeming miracle has been achieved anywhere else and, if so, what have been the circumstances conditioning its success. Reference might be made in this connection to two cases—both belonging to this continent—in one of which a small population and area are involved, while the other covers a very big territory.

There is a group of small islands in the Pacific—Samao, Gilbert and Ellis, Hawaii and Guam—where, a hundred years ago, a majority of the population consisted of cannibals. During this short period, due largely to the work of missionaries, these islands have to-day a higher literacy percentage than any part of the world except the countries of Northern Europe and America, as shown by the following figures :

Samao	96%
Gilbert and Ellis	94%
Hawaii	85%
Guam	78%

This is an achievement which should put hope into the heart of the timid and shame the pessimist.

The second instance is obviously that of Soviet Russia whose spectacular achievements in the field of education and culture are, I hope, known well enough. Whatever may be the reactions of people of different schools of political and economic thought to the Soviet experiment in other fields, it is impossible not to admire and be impressed by the magnitude of their work in this field. The following facts are relevant here because they cover the situation in the Asian regions of the USSR :

- (a) At the end of World War I, Russia provided an excellent field for educational work and experiment because it included various types of illiterate or semi-educated communities. There were many primitive tribes that had no cultural past ; there were others who had a period of cultural progress but had, in course of time, lapsed into illiteracy and ignorance, and still others suffering from the handicap of an extreme 'class culture', with a highly educated and cultured minority at the top and an ignorant, unlettered peasantry at the bottom. Again there were national groups with a distinct and sometimes aggressive sense of nationality. The Czarist policy had been one of 'russification' of all minorities and of discouraging the spread of education which might become a threat to the exercise of undiluted autocracy.
- (b) The Soviet Republic gave a completely new orientation to this policy, because it realised that socialism could not be built in an ignorant poverty-stricken country where people are unable to develop industries or modernised agriculture. With a clear understanding of the relationship between education and the wider problem of social revolution, education was given a high priority and a broader and deeper connotation.

It was to be related directly to the life of the people and addressed to its improvement and literacy campaigns were, from the beginning, supplemented by civic and health education.

- (c) It was an integral part of the politico-moral faith of the Soviet ideology that all the people of the Republic, irrespective of race, creed or nationality, should have equal right and access to material and cultural amenities, and 'backward' peoples were backward not because of any inherent inferiority but because of their environment and social conditioning, which a better social and educational organisation could improve. This implied a recognition of full cultural autonomy and it resulted in that remarkable attempt at the educational and cultural uplift of backward groups which forms an inspiring chapter of modern cultural history. New alphabets were devised for about thirty dialects that had no alphabet so far ; books were prepared and printed and education given in local languages, against the advice of those who wanted to impose Russian on all such regions. This policy has resulted in reducing illiteracy very considerably—it varies now from 5% to 30% in different regions.
- (d) Education being thus invested with the dynamism generated by a living, social purpose, there was a great flowering of the local genius in all directions. During the short period of 20 years, universities and scientific and cultural institutes have come to be established in some areas where even primary schools were a novelty. Research has been undertaken in their fold-lore, arts, crafts, music and other fields of culture, and even the erstwhile backward Asian Republics participate on equal terms in the ten days' Festival of Art held at Moscow every year. The following figures

pertaining to the Asian Republic of Kirghiz, a very backward and neglected region will reveal the truly remarkable transformation that has taken place there in less than 25 years.

In 1917, there were only 70 schools with a roll of 4,000 children and they were taught in Russian because there was no Kirghiz alphabet and consequently no books. There were only 4 persons who were reported to have received secondary education. There were no newspapers or magazines or theatres or scientific institutes.

In 1941, There were 2,140 schools with a roll of 3,28,000 children taught in the local languages. As early as 1931, over 1,30,000 copies of 120 text books were printed and there were 40 newspapers and magazines with a circulation of about 34,000. By 1934, over 2,000 teachers, who had received secondary education, were working in schools.

Cultural and intellectual activities had been greatly quickened with the result that by 1941, there were 17 theatres, 70 research centres and experimental stations, and a branch of the USSR Academy of Sciences had been established.

A study of this comparative picture can help us to answer the question raised in this section: Can the rest of Asia achieve what Soviet Asia has done? Certainly, for the Soviet Asian peasants and workers are not possessed of any super-normal intelligence nor were the conditions prevailing there peculiarly favourable to cultural growth. In fact, in many ways, the conditions obtaining in other countries are more favourable. Russia has had, however, the great advantage of a resolute, clear-headed and single-minded leadership which had the courage to mobilise all available resources in the service of a coherent and dynamic programme. Given the same determination on the part of national leadership and a respite from internal dissensions, there is no reason

why we should not be able to achieve similar results within a reasonable period of time. The Russian experiment also shows that there is no justification for harbouring any timid mental reservations about the capacities of the so-called 'backward' peoples and, given the right stimulus, they can achieve the same degree of intellectual, cultural and technical development as the 'advanced' peoples have done.

(To be concluded).

WHAT EDUCATION SHOULD BE!

DIWAN CHAND SHARMA, Delhi

"The Atom Bomb and Education" is the title of a pamphlet which Chancellor Robert M. Hutchins of Chicago University has done for the National Peace Council, London. It is a very clear-eyed diagnosis of the malaise from which the world of to-day is suffering. Says Mr. Hutchins, "Other civilizations were destroyed by barbarians from without. We breed our own." Who are these barbarians? These are the persons who have brought about 'the scientific, technological and economic revolution in which we are now living.' It may be urged that this is a very sweeping generalisation. Science, technology and economics are not such dark devils as they are described to be. They have done a great deal for the betterment of the lot of man. The life of the Common Man has become better on account of the advances made in these three fields. If one were to listen to scientists, technicians and economists on their particular subjects, one would come to the conclusion that it is they who are responsible for pulling this world out of a state of primitiveness, barbarity and savagery. It is needless to go into details, for all are familiar with the thesis which each one of them puts forth.

But the other side of the medal also should be looked at. Thinkers like Mr. Robert M. Hutchins believe that these gentlemen are responsible for a new kind of savagery. This is represented, in the world of science, by the invention of the atom bomb which can destroy millions of people in a flash. Economics has brought the profit motive to the fore to such an extent that international trade rivalries and sharp competition for the possession of world markets are an ever present source of international turmoil and confusion. Technology has increased our powers of production and our facility in distribution and communication, but it has mechanised human life and reduced human beings to the level of

unfeeling, unthinking machines. All these arguments are so familiar that one need not dwell on them at length.

It is, however, no use bandying arguments to and fro on the subject. Wisdom consists in finding a way out of this chaos. Mr. Hutchins believes that this revolution should be supplemented by "moral, intellectual and spiritual revolution." This means that human progress has been one-sided or lop-sided. The minds, hearts and spirits of mankind should also undergo a mighty transformation now. Says he, "To try to get all we can, to breed more barbarians, to regard one another as so many animals, rational or not, will lead us inevitably to the final catastrophe." This is mainly true. What is all this competitive commercialism in the world? What is all this search for new markets? What is this colonialism which is an euphemism for imperialism? All these are merely attempts to get all we can. What is this drive systematically launched by some nations for increasing their population? It need not be said that dictators did it in a shame-faced way while democratic countries do it in a more indirect and dignified way. This cry for more man-power and these wails about a declining birth-rate are indirect expressions of a desire for domination. Numbers tell in the world of to-day and a high birth-rate apart from other things is thought to be a guarantee for national security and national self-sufficiency. Again this lack of respect for other nations is a sure sigh of a mental malady. This provides Mussolinis and Hitlers, imperialists and dictators with their stock argument for enslaving other nations. Did not Mussolini think that he was going to civilise the Abyssinians? Did not Hitler think that by exterminating the Jews he was serving the ends of a superior civilisation? Was not his demographic war intended to tame and subdue those races which were in his eyes inferior? To think that these men are dead and that their philosophies are gone with the wind is to shut one's eyes to truth. To look upon men merely as animals—the brutes that have to be fed well and to be kept in check—is not sound philosophy. Yet this is what is going on unchecked. It is

for this reason that Mr. Hutchins wants to bring about a moral, intellectual and spiritual revolution.

Strange as it may seem, the instrument of this revolution in his eyes is education. One can very well imagine some readers saying to themselves that Mr. Hutchins wants to kill an elephant with a toy gun. He wants to cure the ills of the world by seeking the aid of that apathetic class of workers—teachers. These conservative persons cannot bring about a revolution. Nor can educational institutions be the founts of a new life. These represent something static and one cannot expect dynamic results from them. Yet it should be remembered that a re-orientated system of education can work wonders. He himself tells us what kind of education the world needs :—“A truly liberal education ought, among other things, to impart understanding of the ideas and ideals which have animated mankind, ability to distinguish between good and bad, true and false, beautiful and ugly ; knowledge of the ends of life and the purposes of organised society ; and training to become a member of a community which shall embrace all men.” Many persons who read this will exclaim, “Platitudes, nothing but platitudes. We have heard things like this many a time before and we know that these mean nothing and are not going to lead to anything.” But such persons are more sceptical than necessary. Truly speaking, there is no magic in these statements. Perhaps they are vague truisms ; may be they are the stock-in-trade of all eminent educationists. They are the stuff of which convocation addresses are made. But they forget that these apparently high-sounding statements can lead to big results if they are given a practical shape. If we give our students ‘a training to become members of a community which shall embrace all men,’ the complexion of the world will change. It is a pity that in spite of so many educational reforms, we have not attempted anything of this kind. A few educationists like Rabindranath Tagore made a beginning in this direction, but their good example has not proved contagious. Something like this was attempted in

Switzerland, but it did not catch on. The question is if education all the world over should not serve the broad interests of humanity as opposed to the narrow interests of blind nationalisms. This is a problem to be considered by the statesmen, philosophers and educationists of the world. This is a problem which should engage the attention of UNESCO, for it stands for international cooperation in the fields of education and culture.

CREATIVE EDUCATION

B. S. MATHUR, Cawnpore.

As we are advancing towards peace, after this war of utterly inhuman bloodshed, we are getting conscious of aims of real education. It needs no illustration to say that we have to turn to education for our redemption. There can be no lasting peace if it is not based on true culture. True culture cannot be acquired without education that is real and intimately connected with man, his soul and the outside world. If by some means this connection, you may say, the treble connection, is established, undoubtedly we shall be in possession of a world of delight and comfort. Hence aims of education need to be understood clearly. There was a time when people thought that education should lead to a sane mind in a sane body. There were some who regarded education as a preparation for life. Still there were and there are others who regard it as life itself. All these aims have one aim and that is the development of the personality according to inherent tendencies and aptitudes. This development of the personality means an inner content.

Inner Harmony

Really if progress is our aim, and progress has to be all-round, moral, material and mental, we will have to think of inner content. That is education according to our creative instincts. Education has to be creative : it has to be constructive. Prof. J. S. Bright writes on "Creative Education" in the "Dawn of India" of October : "A person who fails to make his pupils reach inner content, fails to be a teacher, whatever his paper qualifications. The soul of a child should be transmuted into a vehicle for subtle influence rather than set apart as a store-house for fleeting facts and fancies. A student should be moulded into a harp for ethereal tunes rather than manufactured into a pillar box." These are words of extreme wisdom. The great end of education is harmony. This is the civil influence of education.

In nature there is a great chaos, and out of this chaos order has to be evolved. This education can do. Take the man himself. As a child he has many tendencies. He loves to steal things, and this tendency to steal cannot be suppressed altogether. It can be sublimated. He may be taught and trained to use his energy originally intended for stealing in acquiring knowledge. He may ultimately attain knowledge. Take another case. A child is full of curiosity, and this curiosity can be used in acquiring right and useful knowledge, and ultimately he will be really educated. It means when he is born he has certain tendencies in a disorder, and his training gives a new orientation. That is education. In other words this is harmony.

Man as a Creator

This is a fundamental fact that man is a creator, just in the manner God is a creator. Next to him he is most constructive. As compared with God he may be said to create artificial things. But if we are to believe a poet we will have to revise our view and will have to admit that he is not inferior to Him. Sir Philip Sidney, in course of his essay entitled "An Apology for Poetry" writes: "Neither let it be deemed too saucy a comparison to balance the highest point of man's wit with the efficiency of Nature : but rather give right honour to the Heavenly Maker of that maker, who having made man to his own likeness, set him beyond and over all the works of that second nature, which in nothing he showeth so much as in poetry, when with the force of a divine breath he brings things forth far surpassing her doings". In this quotation enough has to be cancelled because we will certainly allow some exaggeration to a poet, especially when his task is to praise his own art. But the fact remains that a man is a creator. We may be on a little scale. This fact education should not forget.

Education Based on Ideas

A man is a bundle of certain ideas and he will like with all justification to build his future on these ideas. So who

can for a moment ignore the importance of these ideas in the matter of education of man? Our common knowledge is that we are directly connected with God. Our oldest book, Rigveda, informs us that in the beginning there was nothing in the universe except God. For sometime He remained all alone, but after sometime He felt an urge to reveal Himself in the many. This universe is the outcome of that urge on the part of one to reveal Himself in the Many. So God is a creator, and we have a Divine Essence. Thus education must cater to this divinity in us. In fact education has to be going-in or going-up. It is going-in because we have just to reveal our divine essence by means of education or we have to progress and we have to go up to reach perfection. That is god. We have to reach him through education. It means that education has to take into consideration all these facts. It has to be a comprehensive process. Here I will content myself with a quotation from Milton. "I call a complete and generous education that which fits a man justly, skilfully, and magnanimously, to perform all the offices, both private and public, of peace and war". This is true education, all-comprehensive and all-embracing. We cannot think of improving upon the definition of education. It may be considered the last word.

Veneration of Childhood

The Swedish poet and author, Ellen Key, prophesied that our century should be the century of the child. This truth cannot be forgotten, while we are thinking of educational reconstruction. Dr. Maria Montessori, in her book, *The Secret of Childhood*, writes : "We must draw a clear distinction between the two planes of enquiry covered by psycho-analysis. One, the more superficial, covers the clash between the instinct of the individual and the environment to which he must adapt himself. This conflict may be resolved, for it is not difficult to bring to consciousness the disturbing causes that lie below consciousness. But there is also another, deeper plane, that of infant memories in

which the conflict is not between man and his present social environment, but between the child and the mother, or, we may say generally, between the child and the adult".

The conflict between the child and the adult is the thing that must absorb our attention. I say it so significantly, here, because we are considering the ideas that most and must govern educational planning. You might say that Dr. Maria Montessori is thinking of the education that has to be imparted to little children. I might add that if there is a conflict between the child and the mother, here is a conflict between the student and the teacher. Essentially the conflict is the same. It will necessarily take us to the consideration of the nature of the taught else our education will not create, but it will destroy. Complete realisation is possible in an atmosphere of harmony and concord. If Dr. Rabindranath Tagore were asked to define education he must have described it as a "Realisation". Truly he considers education a sacred thing, and whenever he refers to teachers he thinks in terms of great sages who thrive in the midst of divine sacredness. So teachers have to realise the truth, and this they want their students to realise. Therefore education comes to be "Realization". I have used this word in a significant manner. Education is realisation because through it we have to realise the truth ; again its is realisation because it is possible if we, that is teachers, are able to realise our students, their nature, their ideas, their wishes, hopes, images, pictures nay their whole self. Hence this emphasis on ideas governing education.

Thus far we have attempted one side only. Alice Meynell writes :

"It is too often required of child or that they should adjust themselves to the world, practised an alert. But it would be more to the purpose that the world should adjust itself to children in all its feelings with them. It is true that education must be such as to give a perfect atmosphere to children to grow according to their instincts and inclination. After all education is a certain

opening out. And so Alice Meynell has rightly emphasised this idea by writing that the world should adjust itself to children in all its dealings with them. But that is not the only thing. I know that the World's history of future progress that will be possible is written in the subconscious of the children. It is in this sense that children are regarded as the hope of mankind. But it does not mean that we should completely forget ourselves and the world that we have already made. What is the position? There are children ; they are to be educated. Let them grow, flourish in a free atmosphere. But this freedom should not be unchartered. Our wisdom, a happy result of centuries of thought and experience must give a certain check. Education has to be a preparation for life. Life means world. What we have already achieved we cannot altogether cancel. It may not be compromise but a harmony. Ultimately education resolves itself into a process for evolving an order out of chaos. This is creative education. As a result of this sort of creative education we can definitely think of a sacred and happy future for mankind. The future will be sacred because the divine essence of man will come out to pervade the entire atmosphere, to enable man to approach God, leaving behind all disturbances of mind, as the necessary prelude of a great result. It will be happy because this creative education will enable man to seize the truth of divine equality of man all over the world, ushering in all manner of harmony and comfort. And then Dr. Rabindranath Tagore's dream will be materialised.

"In this great world we carelessly pass by the room where Mother sits. Her storeroom is open when we want our food ; our bed is ready when we must sleep. Only that touch and that voice are wanting. We are moving about, but never coming close to the personal presence, to be held by the hand and greeted : 'You have come.' "

WHAT DOES A TEACHER NEED MOST?

A. N. BASU, Calcutta University.

If we were to put this question to different groups of people we would get different answers. The general public outside our profession and unacquainted with our literature and ways of thinking would say without much hesitation that a knowledge of the subject he is going to teach is all that a teacher needs to know. That a teacher must know the subject he has to teach will be granted by everyone and all of us would agree. I remember, however, the story of a trainer of teachers, the European Principal of a government training college, who apparently did not fully subscribe to this view. He was teaching how English poetry was to be taught and he took up Gray's "Elegy" to illustrate his ideas on the subject. He quoted the opening lines and wrote them on the blackboard. As he was doing that he mentioned Milton as the author of the poem. His class consisted of graduates many of whom were M.A.'s in English. They were not a little put out when they heard their professor attribute the poem to Milton. At last one student took courage and pointed out the mistake. "Never mind", said the redoubtable professor, "we are concerned with the method and not the subject matter". This was of course years ago. I do hope that things like this do not happen any more in our training colleges.

If the question were put to teachers, many of them would, I expect, point out the importance of correct methods of teaching and hold that next to the knowledge of the subject-matter this was the thing that a teacher would need most. And if they had been to the training institutions, specially of the old type, they would certainly put a great store by such methods. Indeed in our training institutions we do place a large amount of emphasis on correct methods and we have almost succeeded in developing quite a system of methodology to the utter confusion of the uninitiated ordinary mor-

tals. We have the deductive method and the inductive method, the concentric method and the Herbartian method and a dozen such methods. Many of these when reduced to their elements are, indeed, simple things based on common sense, but they appear quite forbidding when viewed as a part of the esoteric love of the so-called "trained teachers."

As I have said, this emphasis on correct method would be mostly noticed among the products of the old type of training schools and colleges, though the alumni of the new type of institutions, at least many of them, cannot be said to be altogether free from that bias. But, I believe the latter's reaction to our question would in many cases, be somewhat different. I can guess what it will be. I am almost certain that they would answer by saying, "What a teacher needs most is a knowledge of psychology". I also know how, if called upon to elaborate their answer, they would begin, at least many of my own students would begin. They would start by saying that there was 'an oft-quoted proverb', "Master taught John Latin" and then go on to deduce how the knowledge of John was as important for the teacher as that of Latin, and so on and so forth. In our parts we use books by Sir John Adams such as his "Modern Developments in Educational Practice" wherein occurs the unmutilated origin of this text. Poor Sir John! when he wrote the sentence in Latin to illustrate his thesis he did not know that he was unconsciously creating a new English proverb for the trainees of our training institutions.

Psychology has now become the most important subject in the training college curriculum. Trainers and trainees alike swear by it. Every trained teacher seems to have become an expert in the subject. Ask any teacher about the importance of psychology in education and you will hear a lengthy discourse on heredity and intelligence, instincts and emotions, mental measurement and test and what not with a sprinkling of repressions, complexes, fixations etc. thrown in. Not that I want to minimise the importance of psychology to teachers. One must know John all right ; but un-

fortunately there is a tendency among our students of looking upon John as an abstraction and to study him as such, without little if any, reference to his background, the social milieu of which he is a part and parcel and in which he lives and moves. This I consider to be an altogether wrong approach.

Education has, as a friend of mine once put it, two legs ; one is psychology and the other is sociology. It cannot do without either of them. Psychology views the child primarily as an individual while sociology regards it as a member of society. Thus the two indivisible aspects of human personality are correlated and integrated. In western countries they have realised the importance of such a synthetic approach to the study of education and so sociology has now come to be regarded as an indispensable subject of study for teachers under training. In this country, however, we are lagging behind ; but I hope that before long we too will realise the incompleteness of the present curriculum and include sociology in it. I need not labour this point further.

A knowledge of the subject-matter, methodology, psychology and sociology is essential for a teacher but he needs something more, something besides these and I consider this something as the most important part of his mental equipment as a teacher. This something is a personal philosophy of education.

The philosophy of education consists of a system of purposes and values which a teacher in course of preparation for his job and during his professional life builds up to serve him as his guiding principle. It supplies him with answers to the basic and fundamental problems in education, to the 'whys' and 'wherefores' which a teacher desirous of doing his work properly and to his own spiritual satisfaction, has to face during his professional career.

There are, I consider, two types of teachers. There are those who have no special standpoint of their own, who would be prepared to do things at others' biddings and follow the beaten track. Then there are those who like to think for

themselves, and to make experiments and strike along new paths. They are the creative workers, the artists in our professions, The rest are skilled or semi-skilled workers. What finally distinguishes the two categories of teachers is the possession of a philosophy of education, the artists having a philosophy and the others having none.

You may ask, what are these purposes and values which constitute the philosophy of education? I have already indicated their functional nature. I have said that they are the answers a teacher finds for himself to the 'whys' and 'wherefores' that occur to him. In course of his professional life every creative teacher has to come face to face with and decide for himself issues of the above nature. Sooner or later questions like these occur to him and he has to answer them for the sake of his mental integrity and peace: "What constitutes goodness"? "How shall we judge good life?" "Can the cultivation of beauty be one of the objectives in the life of every individual?" 'Shall art then be a compulsory subject in the curriculum?' 'How shall we find a synthesis between the conflicting interests of the individual and the nation, and of the nation and the world?' Answers to these and similar questions provide an individual with his system of purposes and values, and they constitute his philosophy of education.

One point may be noted : Methodology or Psychology or Sociology either singly or jointly may indicate the answers in a vague and general manner. But they do not go far enough ; moreover they provide conflicting answers out of which the teacher has to choose those which are in tune with his personality and his life's ideals. He not only chooses but also builds a system out of these answers. That becomes his philosophy of education. This philosophy decides his attitude not only towards his profession, but also towards his pupils and the work he does with them. We often talk of the attitude of a teacher. It is only the expression of his inner philosophy of education.

This philosophy of education is essentially individual in

nature and it will differ from teacher to teacher and from person to person. The purposes and values of no two persons will be exactly alike, though there will always be some elements common to them all. Your idea of goodness or freedom may not be wholly mine, as my idea of beauty may not be yours. Naturally your philosophy of education will not be my philosophy of education. Similarly with nations. Each nation develops its own special philosophy of education. The English way of neighbourliness is not the Indian way. The Indian approach to teaching that virtue is different from the English approach to it. The English philosophy of education is different from the Indian philosophy of Education. This is perhaps stating the obvious but it is important that we see it clearly. What it really means is that every individual or group has its distinctive way of thinking and feeling and so it develops its distinctive philosophy of education. It follows therefore that even within a single nation personal philosophies exist and they differ from person to person. This is what we meant when we said that the philosophy of education is essentially individual in nature. But while we are emphasising the differences we must also note the common elements that exist between different philosophies of education whether personal or national. These elements are there because of the fundamental unity of human nature. If this were not so, there would have been intellectual anarchy in the world. Fortunately for us this is not the case.

It will be seen that the philosophy of education is a part and parcel of the individual's (also the group's) philosophy of life. This is only natural. An individual has a life to live and the way he lives cannot but influence the way he does his work in any particular field of life.

It is a pity that many of us live through life without developing a philosophy, living almost entirely as creatures of circumstances at the mercy of forces outside them. They contribute very little even to their own life, to shape and guide it. So life to them becomes a dull and monotonous affair

instead of becoming a glorious adventure as it should be. So also many of our teachers end their days without developing a philosophy of education of their own. To them teaching brings no joy. For them the profession has no message ; it is merely a means of livelihood. Live we must but we must also try to live well, at least spiritually if not materially. To live well spiritually as teachers each of us must develop his own philosophy of education. This is what a teacher needs most.

THE PSYCHOLOGY OF DISCIPLINE

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Democracy is the order of the day, and the cry of freedom has permeated the sphere of child education too. In the words of Sir Percy Nunn, "the proper aim of education is positive, to encourage free activity, not negative, to confine or to repress it." The genius of every child, holds the progressive school of thought in education, has a subtle way of expression. Let the child be free to grow according to the law of its own being. Let it express itself develop itself, unhindered by external compulsion, unrestricted by prohibitions,—without interference, without restraint. In short, a child should be left to live and grow in an atmosphere of freedom.

This idea of freedom may seem to jar with the concept of discipline which is so essential in the traditional ideas about school training. It may be believed that discipline is quite out of place in the free atmosphere of a progressive school. But the fact is quite otherwise. Even a 'progressive' school is expected to make adequate provision for the unfoldment of all the latent powers of the child. For this purpose, a 'progressive' school must maintain such order that the work of the school may proceed smoothly and steadily, must develop such habits in its alumni as may lead spontaneously to the natural and harmonious development of all the powers of body, mind and character. All these are the results of good discipline. Thus we find that even a 'progressive' school cannot do away with discipline. It is the first essential of all good teaching and class management. Discipline still holds its place in all school training; only its meaning or implication has undergone a great change.

The 'new education' has brought in many new ideas and tendencies in the field of education. Laborious researches of psychologists have evolved many new truths about

pedagogy, and the idea of discipline has been completely revolutionized. According to the old idea, discipline was always associated with punishment, with some exercise of brute force. Thus the phrase 'strict disciplinarian' would imply that he must be a man of great muscular strength, if not a veritable giant, whose very presence would frighten the child into submission!

This old conception of discipline in the sense of the 'rule of the birch' is gradually receding to the background, and the new conception of discipline in the sense of the 'rule by love' is taking its place. Modern psychologists who claim to have probed into the depths of the child's being have proved conclusively that brute force has a tendency to make the fighting pupils defiant and the sheepish ones dull. It represses the growth of 'individuality' which is the avowed aim of all true education. It does not open the chambers of the mind to receive instruction, but shuts them as a result of the tug of war or the cowering spirit that ensues. "Instruction—under the birch", it has been truly observed, "goes over the head and not into the head."

What, then, is the modern conception of discipline? In the first place, we must distinguish discipline from school order. Order and discipline are often spoken of as if they were one, but they are related, and not identical. Order aims at securing prompt obedience to commands, discipline aims at making commands unnecessary; order is the result of government, discipline a preparation for self-government; order says to a child, "You must", discipline teaches him to say, "I will."

Thus we find that "discipline is not an external thing, like order, but something that touches the inmost springs of conduct." It consists in the submission of one's impulses and powers to a 'regulation which imposes form upon their chaos and brings efficiency and economy where there would otherwise be ineffectiveness and waste.' Discipline thus greatly helps order "which consists in the maintenance of

the conditions necessary, if school life is to fulfil its purposes."

Now, young children, strictly speaking, have no refined moral sense. They have no absolute standard of right or wrong. To them, right is what is enjoined, wrong is what is forbidden ; and they are led to do the one and refrain from doing the other by love or fear, or by the unconscious influence of example and surroundings. The great end of discipline is to change the non-moral child into the good man or woman. It must gradually make itself unnecessary by teaching its subjects to substitute self-restraint for restraint. "Right discipline", says Bertrand Russell, "consists not in external compulsion, but in the habit of mind which leads spontaneously to desirable rather than undesirable activities." Thus the result of good smart discipline are good order, good habits, good work and good training ; obedience, diligence and self-respect ; love of lawfulness and success. So, discipline is at the root of all learning. In the first place, discipline is a physical, mental and moral training in itself, and in the second place, quiet, steady work of any kind is impossible without discipline.

The question now arises—how to maintain this discipline in the school? The first, second, third and final cause of order is the teacher, and his success as a disciplinarian will depend largely on his success in cultivating certain moral qualities in himself. Let us now see what are the qualities that the teacher should seek to develop in himself for the maintenance of discipline in school.

"Discipline", says Pestalozzi, "must be based on and controlled by love". Indeed, the man or woman who does not feel deep and abiding love for children as children, who does not watch with interest the unfolding of their minds, who does not sympathise with the most troublesome, who is not ready to share in their games as well as their tasks, has no right to be a teacher. A loving teacher can naturally maintain a better discipline than an unloving one. An unloving teacher is a burden to himself and a trial to his pupils.

Another quality which the teacher should cultivate is dignity, consistently maintained in school and outside school. Teachers who are slovenly in their dress, who loll on desks, who at one moment joke with a child as if he were their equal, and the next moment resent his treating them on the same footing, can never win the respect of their pupils ; and where there is no respect, there is no willing obedience. On the other hand, where there is true dignity in a superior, the inferiors can never think of taking a liberty. Dignity, however, does not mean stiffness or affection. The teacher who has it can be familiar with children without tempting them to be familiar with him ; and he can jest without tempting them to jest back.

Tact is another quality to be cultivated. If difficulties lie in the path of duty we must face them boldly and overcome them, but by a little management we can avoid many a difficulty without losing our respect or that of others. "Tact is to life what oil is to machinery—it destroys friction." A tactless teacher, beginning work with a fresh class, and finding in force rules and methods which he considers (perhaps rightly) to be bad, changes them all violently, with, it may be, expressions of contempt for his predecessor who had introduced or tolerated them. He thus rouses the hostility of children and parents, and cripples his own power of doing good. Another teacher, under the same circumstances, introduces changes so gradually that they are hardly noticed by any. Thus the discipline of the class is not disturbed thereby.

Patience is as necessary for the teacher as love, dignity and tact. Some children are bright, some are stupid, some stubborn and some restless. But inspite of every excuse for irritability and anger, the teacher must resolutely determine to keep an even temper. If he cannot rule himself, he will certainly not be able to rule others, and when his pupils discover that they can ruffle him easily, his influence is lost for good.

The cultivation of these essential qualities is only half

the price which the teacher must pay for order and discipline in school. The other half is untiring attention to details in order to help the pupils to develop some desirable habits in them. Here the teacher is expected to have an adequate knowledge of child nature.

"The great safeguard for good and happy discipline in a school is to fill the time with work." Incessant activity is the law of the child's being. Children by nature dislike rest and loathe inactivity. If, therefore, the teacher leaves any minute of their time not filled with useful employment, they will fill it with disorder or with mischief. So the first and essential requisite of a wise system of control is to keep the child appropriately occupied; for, otherwise it is likely enough that he will seek undesirable ways of employing his time. Continual employment is thus the best safeguard against wrong-doing of every sort and kind.

Again, the teacher should see that everything is well-regulated. Lessons should always begin and cease precisely at the time set down. All general motions and activities should be regulated by word of command. There should be a settled plan for standing, sitting, collecting books and such other odd jobs. Nothing should be haphazard, nothing left to the caprice of children. If the methods be well-considered, and do not err by excess of detail, it both tends to good order and saves time.

Now, the routine tendency or the tendency to imitate the familiar is very strong especially in children, and as such it should be brought into service by the teacher in maintaining discipline in school. "The main secret of effective discipline in school and class lies in the establishment and maintenance of a good routine." Every practical teacher knows how much time and energy are saved by having a settled procedure; and psychology tells him that his desire for having things done decently and in order is in accordance with child nature.

"Children themselves much prefer order to disorder, and regard it as no hardships to be required to do things in

a relatively stereotyped fashion and as a matter of course." Thus, the time-honoured institution of the time-table has its justification in the conservative side of child nature. Of course it must not be allowed to cramp creative and original work.

When all is done that can be done to keep the child well-occupied and well-regulated, occasions may arise when the teacher must issue definite and specific commands. His commands should be few; for, too many commands often tend to reduce the child to a condition of moral helplessness. They should be well considered before being given; for, it is demoralising to have to revise or cancel one's commands. Again, the commands should be decisive and be never repeated. If the teacher gets into the habit of giving his command a second time, his pupils will soon get into the habit of not obeying it the first time. Moreover, the teacher should see that whatever command he may give at any time and for any purpose, should be obeyed absolutely and promptly.

The teacher should always bear in mind that the end of discipline is the formation of the will. The formation of the will is aided by habit, the almost instinctive application of principles to action. When the teacher has been able to form some desirable habits, discipline becomes an accomplished fact. So, the habits of truthfulness, punctuality, cleanliness and attentiveness should be sedulously cultivated. The teacher himself should set good examples by being himself truthful, punctual and clean. Preaching is wasted on children, and direct moral instruction is apt to tire; but instruction by example is very powerful, whether it be the living example of parents and teachers or the models derived from history and fiction. Many of the common faults of children, such as, lying, unpunctuality, dirtiness, truancy, inattention and the like are due to bad homes or faulty teaching. A child, for instance, is often inattentive, because he finds his teacher dull and uninteresting. So, a teacher who wishes his pupils to be attentive must first make his lessons interesting and attractive by introducing variety and novelty.

Moreover, in many cases the teacher must be ready to seek the co-operation of the parents, for this will make his task easier for him.

So far we have explained the ends of discipline and discussed what the teacher shall do to achieve these ends. The question now remains to be considered how the children can be made to do what they must do, if these ends are to be attained. The motives to be appealed to are (i) emulation, (ii) love of praise and dislike for blame, (iii) hope of reward and fear for punishment, (iv) desire to please parents and teachers, and (v) the wish to do what is right, i.e., the sense of duty. Let us now discuss these motives one by one.

Emulation at every period of life is one of the most powerful incentives to exertion. Hence its aid must be sought in every department of education. It should be fostered by encouragement, by marks, by badges of honour—in short, by any harmless device. But care must be taken so that emulation may not in any case engender vanity and self-conceit in the victor, or jealousy and ill-will in the vanquished.

Love of praise or dislike for blame is another strong motive for children. "To give joy," says Herbart, "by deserved approbation is the fine art of discipline." Praise, however, should be used sparingly, lest the appetite for it should grow with what it feeds on, and it should never be bestowed for the simple discharge of duties, but rather reserved for extraordinary efforts. Similarly, blame should be employed sparingly, lest its edge should be blunted, and it should be meted out for want of effort, not for want of ability, for intentional and not for involuntary faults.

"Discipline", says Herbart, "is a continuous treatment which only now and then, for the sake of emphasis, resorts to rewards and punishments." It resorts to rewards for special merit in order to establish an association between good conduct and pleasure. It resorts to punishments for wilful wrong-doing in order to establish an association between

bad conduct and pain. The most useful forms of rewards are public praise, a special seat in the classroom, a place in the Honours-Board, a badge of honour and such other distinctions possessing no money-value.

Punishment, which was so long held as the only effective motive for discipline, is now denounced by most modern thinkers on education. It is surely a bad thing, since it tends to weaken the bond of sympathy between the teacher and the taught. "It is the last resort of flouted authority." Moreover, punishment only represses a fault, but does not cure it altogether. It may sometimes reveal the vindictive nature of the teacher and thus lessen the pupils' respect for him.

So, what the teacher should do at first is to try to minimise the occasions for punishment. For this purpose he should keep the children constantly employed, so that they may not find any opportunity to do any mischief ; he should remove all temptations to do wrong and should cultivate the friendliest and most sympathetic relations with children. Moreover, he should immediately note and act upon any tendency on the child's part to go astray, for 'a stitch in time saves nine.'

In spite of all these steps being taken for lessening the needs of punishment, occasions may arise when a child has committed an offence which is deserving of punishment. But, "intention of punishment," says Dr. Nunn, "should be positive, not negative ; it should aim at helping the backslider to do willingly what he ought to do, rather at preventing him from doing what is forbidden." In school, the first purpose of punishment is reformative,—to prevent the offender himself from repeating the offence ; and the second, deterrent, to prevent others from copying it. For both purposes it is essential that punishments, when resorted to, should be moderate, appropriate, inevitable and entirely free from being a sort of revenge ; and it should never be resorted to for any fault that does not clearly violate the school order, that is not due to deliberate wilfulness or gross carelessness.

If children do right only from emulation, love or praise, dislike or blame, hope of reward or fear for punishment, something is accomplished. The action necessary for the formation of a good habit has been induced, though the motive for the action may not be of the highest. More is accomplished when children do right to please their parents and teachers.

The highest motive of conduct is the sense of duty, and the work of discipline is done when it has created this. Laws are not needed for a man who is a law unto himself. Punishments have no terror and rewards no charm for him.

From the above observations we have made regarding discipline, it is evident that discipline is indispensably necessary, if the teacher is to perform his functions properly. For this purpose his system need not take count of rewards and punishments, which are at best but positive and negative bribes! It is enough if he has a moderately commanding personality—that of the average, decent, serious and self-respecting man. It is by virtue of this alone that he can cast a magnetic influence upon the youngsters and lead them, willing followers, along the road of progress and development.

PSYCHOLOGY AND THE REHABILITATION OF HUMAN SOCIETY

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The Morass of the Present and a Way Out

We are meeting at a most critical period in the history of the human race. Compared with the magnitude of the disaster which is threatening the world to-day, the crises in the past history of man pale into insignificance. And the prevailing gloom deepens immeasurably in the minds of many of us as we glance back and recall the exuberant optimism which filled our lives in the not distant past. To those of us who were studying in the Colleges and Universities in the second decade of this century the alluring vista that opened out before us was 'one of advancing civilisation, of peace seldom broken and of knowledge everywhere expanding.' And we were about to lull ourselves into comfortable sleep, to the ravishing tunes of what we believed to have been the marching song of humanity joyously striding on to peace and prosperity. CAME THE CRASH!—the first world war administering a rude shock to our self-complacency. We were forced to witness the hideous spectacle of this fair and smiling earth of ours turned into a dreadful inferno by,

'Clanging fists, and flaming towns,
And sinking ships and preying hands.'

The battle fields were never before so hideous, and the atrocities committed thereon so inhuman as in 1914 to 1918. Man's sense of decency was outraged, and his faith in himself was uprooted. These frightful events together with the severe economic depression that followed, we thought, were enough to produce a sobering effect on the turbulent elements in man's nature. But we were sadly disappointed. The war which we thought was being fought to end all wars only ended in sowing the seeds of another and a more inhuman war which has made all of us victims to untold loss and suffering. And this war was brought to an end dramatically by the use of a weapon so ruthless, so indiscriminating in its destructive results, and foreshadowing such terrible consequences for the future that its own authors stand appalled. In the midst of all this gloom and despair we are constrained to exclaim,

.....Ah! man, proud man,
like an angry ape

Plays such fantastic tricks before high heaven
As make angels weep!"

And we grow rigid with terror when we are told that a third global war is in the offing!

"It is not the phenomenon of war as such that is disquieting, but the regularity and frequency with which humanity is seized with this fratricidal mania. It is not as though the sadistic lusts and barbaric passions unleashed by war marred the pages of history here and there so that they may be passed by without comment. The human race seems to indulge in these unholy orgies periodically, and the advance of civilisation seems but to refine the means by which nations slake their thirst for the blood of brother nations. The perusal of general history unfolds a gloomy tale of the insensate greeds, lusts and panic fears, and of the ferocious passions and hideous deeds of the uncultured mass."* How true this observation is of contemporary history may be seen if we peruse the records of the International War Crimes Tribunal. Sir Hartley Shawcross who prosecuted the war criminals in Europe denounces the top-ranking men who organised the inhuman tortures as no better than common murderers who were morally guilty of crimes so frightful that imagination staggers back. Justice Jackson remarks with infinite sadness in his heart that these crimes which offended against the sanctity of human personality, this mad and melancholy record, would live in history as the text of twentieth century's shame and depravity. But, let it be noted, that this shame and this depravity of the present 'civilised' century are not confined to any one country, nor even to the battle field. We had a first hand experience of 'the bestiality and brutality of the uncultured mass of the twentieth century' in the recent riots nearer home on either side of us, and that too in peace time! The slightest irritant seems to induce man to slough off his thin and loosely fitting skin of civilisation and display himself shamelessly in all his brutal and primitive nakedness. It may have been fondly believed by a few that man was made in the likeness of his Creator and placed but a little lower than the angels, but history seems to point to the Darwinian conception of man's origin as the nearer approach to truth. MAN IS TRULY AN INSTINCTIVE ANIMAL. And the angels may well go into tears to see this sorry parody of the Divine Creator's benevolent aim and purpose!

What then is the remedy? Or is there no remedy at all? Have centuries of culture and civilisation proved utterly ineffective? Have all the efforts of man to rescue himself from the clutches of the brute in him been in vain? Is there then no hope for man? Is he doomed to perish, and be wiped off the face of the earth? NO, HE IS NOT CONDEMNED TO SUCH A SORRY DOOM. I for one have no hesitation in saying that there is hope for man yet. And that hope comes from

1. Naidu, P. S. The Historic Process (Miller Lectures, Madras University), 1946.

PSYCHOLOGY. In my own mind that hope is born of a deep and abiding faith in the high destiny to which psychology is called to-day. It is my passionate desire to carry all of you with me, my anxiety to infect you as it were with my optimism in regard to the competence of psychology to recondition human nature, it is this deep-seated longing that prompted me to choose 'Psychology and the Rehabilitation of Human Society' as the theme of my address when, out of their kindness and generosity, my respected colleagues on the Sectional Committee conferred on me the high honour of Presidentship of the Section, and the Executive Committee and the General Committee of the Science Congress also considered me worthy of that honour. I am deeply grateful to all of them, and trust that I shall be able to fulfil worthily the duties entrusted to me.

Speaking psychologically, and philosophically too for that matter, self-knowledge, self-discipline and self-control are the main ingredients of the potion that modern man must quaff in order to rid himself of the disease that is torturing his body, mind and soul. In days gone by these ingredients were provided by spiritual discipline which kept the intractable elements in human nature under proper control. True, it was only intuitive or mystical knowledge that they of ancient times had, but it was enough to keep man from mischief. Then came science in the fullness of time, and destroyed spirituality and mysticism, but put nothing in their stead. The rudder has been broken, the ballast thrown overboard, while the winds on the sails are being blown into ferocious violence. The vessel is heading towards the rocks, and something must be done and done at once to save man from disaster. One obvious solution lies in going back to the discipline of the ancients, but to the minds of men and women steeped in the realistic and materialistic spirit of science this will be unpalatable. To them a scientific solution alone will make a ready appeal. I do not agree with those who denounce science, and say that science should take a holiday. Let us by all means have science, more science, and still more science—but (and it is a very big BUT)—the right type of science.

IT IS HERE THAT THE SCIENCE OF MAN COMES IN

The Problem of Science and Society—A Brief Historical Sketch

It is an encouraging sign of the times that in our own country as well as in foreign lands scientists are steadily realising the need for a re-orientation of the values of science. They have begun to speak of the social functions of science, and to assess scientific achievement in terms of human values. There is now a feeling that it is not the group of sciences engrossed in the study of the physical environment, not even

the group concerned with the biological environment, but the group attempting to delve into man, his mind and his social relations that should receive our most anxious care and consideration. All this amounts merely to a vague groping after the truth, but it is valuable as an index of the growing dissatisfaction felt in learned circles with the exaltation of sub-human values which inspired the scientific workers of the previous centuries. A rapid aerial survey of the history of this new movement in science will reveal whither exactly it is tending, and the points where it is going astray. Let me attempt the survey.

It was in the year 1927 that the scientists who met at Leeds under the auspices of the British Association for the Advancement of Science were rudely awakened from their slumber by a striking sermon which was preached to them by the Bishop of Ripon. In spite of all his new mastery of nature, the Bishop said, man did not seem to be really advancing his own cause. Development of his resources did not spell either development or happiness for himself. And the Bishop asserted with all the emphasis at his command, 'that the sense of direction had been lost amidst all the new discoveries'. Unless parallel progress was being made towards moral and spiritual supremacy could we dare to go on, asked the learned divine, enhancing man's bodily values without some sure hope of saving his soul? These exalted sentiments uttered by the Bishop made a deep impression on the scientists. In 1932 President Ewing asked of the assembled gathering of British scientists, 'Whither does this tremendous procession of science tend? What, after all, is its goal? What is its probable influence upon the future of the human race?' And the president declared that 'the command of nature had been put into man's hands before he knew how to command himself.' A very significant event occurred at this gathering. Prof. Hopkins pointed out that apart from war, science and invention had done little to increase opportunities for draining off the more serious of man's irrational impulses. Without intending to do so consciously, the professor raised the profound psychological problem of canalising the energy of the unsocial complexes in the unconscious layer of the human mind. The next important event is the presidential address of Josiah Stamp delivered in 1936. Stamp spoke of the impact of science on society, and for the first time came out boldly with the suggestion that the increasing difficulties confronting human society might be reduced by psychological research which would reveal the laws governing human behaviour. He declared that more money should be spent on biological and psychological research, as at the time he was speaking the expenditure on the social sciences was only a tenth of what was spent on the natural sciences. The year 1936 also saw another notable event in the history of science. Among the delegates to that year's session

of the British Association were E. G. Conklin, the President of the American Association for the Advancement of Science, and a group of distinguished American scientists who were much impressed by the frank discussion of the social relations of science. They decided to cooperate with the British Association in advancing the study of the social bearings of science and in promoting peace and intellectual freedom. About this time the Royal Society in England and the National Academy of Sciences in the United States of America organised exchange lectureships for the study of the progress of science, and of ideas that give promise of happiness for mankind. And all these forces, though operating from different points and on different planes, led to the formation in 1938 of a new division of the British Association, the division for the study of the 'social and international relations of science.'² This division is pregnant with great promise for the future, and if it will only press into its service the findings of contemporary psychology it will prove to be a great force for securing human happiness.

In our own country the movement for the socialisation of science is of very recent origin. It is yet in its infancy as is proved by the fact that we do not have a separate division in the Science Congress for the study of the social bearings of science. It was in 1938, the year made conspicuous in the history of science in England by the establishment of an independent section for studying the human implications of science and invention, that the Indian Science Congress took the first step towards the establishment of an organisation for investigating this new problem. In 1940 a sub-committee was appointed to study the impact of science on Indian society. During the years that followed, despite the devastating effects of the world war, the sub-committee made striking progress towards the fulfilment of the task entrusted to its care. A determined effort is being made to evaluate correctly the progress, interconnections and directions of advance in the physical, biological and social sciences, and to tackle the question of lag in the application of scientific knowledge to the life of the people in India. Recently it has been laid down that one of the major objectives of the sub-committee should be 'to make society more appreciative of the achievements of science and to focus public attention on the social applications of science.'

The Pressing Need of the Moment—DEPTH PSYCHOLOGY

All this is quite impressive and exhilarating to the student of the social sciences, but it does not seem to have been productive of any

2. Crowther, J. G. *The Social Relations of Science* (London 1941), pp. 612 f.

tangible result. The report of our sub-committee for 1945 ends with a pessimistic note. The reason for this is not far to seek. Both in our country and in England only the outermost fringes of the difficult problem of science and its influence on the deeper nature of man have been touched. The psychological forces which lie at the heart of man have been ignored. And where psychology is mentioned at all, the reference is superficial enough to make it either useless or dangerous. No attempt has been made by these committees to dive deep into the mind of man to uncover the secret springs of his tantalising behaviour. Without a firm grasp of the psychological principles, no problem relating to the impact of science on society can be solved, and no scheme for the rehabilitation of human society will be fruitful. To psychology, then, every student of the social sciences must turn for guidance and help.

Permit me to make a slight digression at the stage. Large hearted and intellectually gifted men and women of all countries who have noted with infinite pain and sadness the steady degradation of human nature in the face of 'advancing civilisation' have sought anxiously to locate the cause for this fall of man. And they think that they see the root of the trouble in the unequal development of man's intellectual and moral nature. It is Professor Einstein, I believe, who spoke of the lag between the achievements of man's brain and the deeper promptings of his heart. A political thinker of standing remarks that 'in the course of a few generations human beings have learned to control physical forces without acquiring a like measure of control over themselves and their relations to one another.' We agree to these conclusions, but we go farther than these thinkers and demand an explanation for the lag between the achievements of the cognitive and conative aspects of the human mind. The scientists however, are unable to meet our demand because of their obsession with the external environment, with the outer and less important conditions of human behaviour. The belief persists among all, scientists not excepted, that by reshuffling the environment human nature may somehow be improved. It is not seen that without an understanding of the psychological forces governing human behaviour, it will be utterly futile to plan for the improvement of human society. Our contention is that the findings of Applied, Experimental and Depth sections of Psychology should be accorded the place of prime importance in all plans for the future ordering of human society.

The Covert Cause for the Overt Neglect of DEPTH PSYCHOLOGY

That all programmes for reorganising human society should be broad based on sound psychological principles is a trite saying. Yet, what do

we witness in the world of science today? Men gifted with keen understanding have failed to grasp this simple truth. Their recognition of psychology is grudgingly given. Our Science Congress is a notable exception : elsewhere there is total neglect of this fundamental science of man. One reason for this neglect is that modern society is inclined to ignore the individual. It takes into account only what it calls the social whole. It believes that the universal is the real existent, while the individual is only an abstraction, and this confusion has led to the relegation of man, and the science of man to the distant background. This error, serious as it is, may be set right by the proper education of society. But there is another and a more subtle cause for the neglect of psychology, and this has its origin in the powerful and dynamic motives rooted in the unconscious. The mere study of psychology and other social sciences will lead to an unsparing criticism of the present social institutions. The true science of man will expose, as psycho-analysis has exposed, the hollow pretensions and the folly of modern civilisation based on an obsessive preoccupation with the outer environment to the utter exclusion of the inner nature of man. No wonder, then that depth psychology and its leaders are hated and reviled. Advances in the physical and biological sciences serve but to gratify man's craving for self indulgence, while advance in depth psychology will lift the gossamer veil covering human nature, and will expose the shell within rattling with ugly and repulsive primitive instincts. Depth psychology will demand self-control, self-discipline and renunciation of the objects of sense enjoyment. The hostility to psychology is a defence mechanism. The resistance is deep seated and is not easily handled by one who is not in possession of the secrets of the unconscious. Psychology is viewed by many as a mischievously tendentious science. Let us not fall victims to this spirit which is spreading steadily from the West and the North to engulf our land. With our age-long training in fearless introspective analysis, we in this country should easily arrest the tide of environmentalism that is sweeping on us from the Trans-Himalayan North. We in this country should have no hesitation in according to the science of man the sovereign place that is its due.

II

The Psychological Objectives of Our Plans

When we press psychology into service in our endeavours to plan for the future of human society, we find that this science prescribes a hierarchy of three goals as worthy of pursuit by us. They are EFFICIENCY, HAPPINESS and SELF-REALISATION. Efficiency relates to the body and the superficial layers of the mind, happiness to

the inner mental core and self-realisation to the total personality, to the whole being of man. Psychology does not stop with the mere dictation of aims. If it did it would be unworthy of our allegiance. It prescribes also the means by which the goals may be reached, and the methods by which human society may be rehabilitated. To experimental psychology and applied psychology we have to look for help to attain efficiency, the lowest goal in the three-fold hierarchy, to depth psychology for the attainment of happiness the middle goal, and to spiritual psychology, the unique contribution of our country, for the realisation of the highest goal of self-realisation. No scheme for the rehabilitation of human society will have any chance of success which neglects any one of the components of this three-fold hierarchy. Let us turn to the three leading branches of psychology mentioned above for guidance in drawing up the outlines of a plan for the welfare of mankind.

SQUARE PEGS IN ROUND HOLES!

First Comes Applied Psychology

It is now a well-established fact that a great deal of avoidable misery and pain in human society is caused by the wrong placement of personnel in the services and the professions. The wrong pegs are in the wrong holes, and this maladjustment in life is a lasting source of wastage and suffering. Our energy, whether mental or physical, is strictly limited in amount and at any given moment the amount available is also limited. How best may this energy be used? That is an important psychological question, and on the answer to it depends the success or failure of all industrial plans. For each man there is one and only one best way of doing things. The determination of this best way is the task of applied psychology, and it is this best way that I have spoken of as the goal of efficiency, which is none other than the attainment of perfect balance and harmony between the innate psychological abilities, talents and temperament of the worker and the job at which he has to work for the greater part of his life. There is at the present moment a lamentable neglect of the psychological factor on the part of those who are responsible for selecting personnel. 'The raw materials for industry are generally subjected to the most rigorous tests in the firm's laboratory before they are accepted. . . . the claims of rival firms of machinery-makers are closely studied by skilled engineers before even a small piece of new plant is bought. But the choice of the staff—surely the life of the business—is often left to an unskilled minor executive who has no special competence or knowledge.'³ Prof. C. S. Myers says, 'It is extraordinarily common to find the human factor ignored when mechanical improvements are introduced, or insufficiently considered when attempts are made to deal with it.' The indifference displayed by all concerned

in the matter of the psychological handling of man-power has resulted in serious economic loss and in widespread discontent and mental unbalancing. Enormous labour turn-over is the first unfortunate result of the prevailing unpsychological methods of organising man-power. It may come as a surprise to many of us that the loss in England alone due to unpsychological methods of recruiting industrial labour is one hundred millions pounds every year! Apart from this huge financial loss we know how the present slipshod method of fixing square pegs in round holes and round pegs in square holes is in many instances responsible for delinquency and even for certain types of insanity. And we should not ignore the possibility of finding a potent cause for the present labour unrest and mass hysteria in the unscientific methods of recruitment. What then is the remedy? Human Engineering on sound psychological principles is the only remedy that is indicated as the pressing need of the hour by a correct diagnosis of the symptoms of our social disease.

AND IT IS HERE THAT APPLIED PSYCHOLOGY COMES IN A Psychological Plan for Industrial Efficiency

I now proceed to suggest a plan⁴ for achieving efficiency in our national life. The first step that I would prescribe for an efficient, fruitful and scientific rehabilitation of our national life is an extensive nationwide survey of the abilities of our boys and girls of all ages and all grades who are now at school. The testing should be done at the time of admitting a child into the lowest elementary school grade. In fact, it should be done even earlier, and when infant schools become a regular feature of our educational organisation, this testing should be done at the earliest infant school stage. And, thereafter re-testing should be carried out regularly every year. Along with the medical inspection of the children, the testing of intelligence also should be carried out. In fact the medical inspection chart should have in it a section set apart for recording the results of mental tests.

The tools required for this extensive psychological survey of national intelligence are ready to hand, but like other imported wares they require reconditioning to suit local requirements. Fruitful work is being done in an isolated and uncoordinated manner at many centres in our country. What is urgently needed is the coordination of all this valuable work under the guidance of a central Psychological Research Organisation with a view to evolve standardised tests in the various provincial languages. These tests will then be the most reliable tools for the survey mentioned above.

The second step in the plan for the scientific ordering of our national life consists in applying vocational tests or tests of special ability for dis-

covering the innate specific capacities of children of school-going age. Along with the general intelligence test, the tests for special abilities should be administered commencing from the middle school stage. The latent abilities and aptitudes of boys and girls at this stage of their school career should be discovered, and thereafter through regular annual re-testing a careful and anxious watch should be kept on the way this latent ability gradually unfolds itself. Then, at the high school or the polytechnic stage steps should be taken to train and develop the latent capacity according to strict psychological methods.

After the survey of general intelligence and of special abilities comes another important stage in our plan. Contemporary psychology teaches us that a man's temperament and his social and moral qualities should also be taken into consideration in assigning him to a particular job. The point that I am stressing has been hit off most happily by Prof. Cattell. 'There are people', says this learned psychologist 'who would prefer to earn a living by putting dots on dice, and others who would be happier 'earning' a living by throwing the dice!'

A complete survey of human personality in all its myriad tantalising forms is a Herculean task, but luckily for us the significant traits appear to be only a few and easily manageable. These should be treated

Psychologically and Pressed into the Service of our Plan

The data gathered so far from a psychological investigation of general intelligence, special abilities, talents and temperament of the testees should be subjected to the most up-to-date statistical treatment, and the profile drawn for the individual testee. And then arises the final problem of finding the job just suited to the individual concerned. This leads us on to job analysis. So, as the next step in our plan we recommend that the various vocations, arts and professions be treated psychologically, and analysed with a view to discover the demands which they will make on the cognitive and conative abilities of the workers. Job profiles corresponding to the testee profiles have to be carefully prepared. When this task is completed, then it becomes an easy matter to fit the individual to the job best suited to him. Let us remind ourselves of the very valuable lesson that scientific psychology has taught us, namely, that each man is a genius at something. It is the duty of the industrial planner to discover what that something is. When that discovery has been made, and the steps outlined above taken to make the discovery effective in daily life, then we shall have attained the goal of efficiency in our three-fold hierarchy.

The Organisation of an All India Psychological Service

The machinery for the extensive psychological survey outlined above has to be created in our country. In the first place an Indian

Institute of Industrial and Applied Psychology should be brought into existence at once. This body will concern itself with the framing and standardisation of tests. In the second place a Psychological Survey similar to the Indian Archaeological Survey or Zoological Survey should be organised. This body will conduct the actual field work in human engineering. The teachers and the medical inspectors attached to schools will have to do a good deal of the mechanical part of the work in administering the tests, but the responsibility for the technical direction will have to rest with the Indian Psychological Survey.

Finally, a National Council of Psychology composed of Psychologists, leaders of commerce and industry, and other officials and non-officials should be created. It is through this body that employers of labour and the psychological engineers will be brought into contact. They will, between them, settle questions of general policy, and will stimulate each other into such clearer modes of thinking as will lead to the attainment of efficiency, to the placing of right pegs in the right holes and to the elimination of avoidable wastage, pain and misery in human society*.

(To be concluded)

EDUCATION—OLD AND NEW

K. S. VAKIL, Bombay

1. Old Education considers that education begins with childhood, and ends with adolescence, i.e., at the age of about 18-21. New Education regards Education as a continuous process running through life.

2. Old Education aims at education through information—at training the child in receiving, retaining and reproducing, when required, information or knowledge imparted. "Old Education fills the child up with useless facts—which it forgets soon after it leaves school—and smothers individuality and self-expression. It pumps into the child information which it is not ready to receive, in which it is not interested, and which it is never likely to use, and it takes the child away from the interests natural to its years, so that it never gets a chance to live out its interests in those things. It takes hold of the plastic child mind and squeezes it into a mound—and turns out a mass-production personality, with fine, delicate potentialities nipped in the bud."¹

As Dr. Kilpatrick says, "the traditional way is limited to subject matter set-out-to-be-learned. 'Study' is the effort to acquire this. To learn is to acquire so as to be able to give it back on demand precisely as originally set out. All this is control from above and without, not as with the activity programme—the building up from within of ever better and more responsible self-direction. The teacher in the traditional way fixed in advance what shall be learned—This is the static way brought down from the distant past when each generation merely repeated the preceding and what all should do was fixed by custom or autocracy. The activity way, contrariwise, is the way of democracy and of a growing civilisation directing itself to ever better things through conscious study".² Under the activity method, class-rooms may be expected to become places where children are active, not passive, where they learn through their own activities in groups or as individuals, instead of listening en masse constantly to lessons and directions given by teachers. They may be expected to become places where children are stimulated by the freedom offered to them, by the activities of their companions and by the suggestions of their companions and teachers, to do something and produce something of immediate interest to them or of value to them in relation to their environment.

3. Old Education is mostly intellectual. New Education concerns itself not only with the intellectual development of the child but also with his physical and moral development and with his adjustment to society and to the living present. The teacher under the old system considers that he is concerned only, or mainly, with the mind of his pupil.

Believing that his function is to work externally upon a more or less passive object, the mind, he considers it sufficient to fill that mind with knowledge, to polish it, to sharpen it, and, above all, to stiffen it with discipline. New Education insists upon thinking of the pupil as a whole. It regards the young human being as a body-mind, which grows as a whole and is to be educated as a whole. When it considers the growth of a body-mind, i.e., of a concrete individual child, it does not think of him apart from his environment. "It regards every pupil as a centre of physical and intellectual life which is nourished and developed only by intercourse with its environment. New Education thinks of the child life dynamically as a process of give and take between him and his environment and consequently of the work of a school as primarily to supply an environment containing the elements necessary for the best types of human growth, since the ideal growth of the individual is impossible beyond a certain quite early point, unless it proceeds in terms of social life and values, New Education lays stress upon the encouragement of social sensibilities and corporate activities".³ New Education aims at developing personality—at educating the whole man. It seeks to create men and women who are not only learned, self-disciplined, and free in spirit, but also able to mix freely with others and able to give and take freely from them, "sensitive to social needs, willing to serve social ends, and to lose themselves in social purposes greater than themselves".

4. Old Education follows methods of restraint and repression of the child's ways, instincts and emotions. New Education follows methods suited to them. Freedom is the basis of New Education. New Education is the practical application of the principle of leaving the child alone, of educating it by not educating it, of leaving its imagination unimpaired by refraining from cluttering up its mind with the things which tradition insists it ought to know, and by allowing it access to knowledge of things in which it is really interested. New Education leaves the child alone until it is ready to learn, and then finds out in which directions its interests lie and concentrates on those—for those are the only things it will ever really learn. Under the present antiquated system of education, the child is induced to sit still and have imparted to him information which is expected to be absorbed and brought out at examination time, in total disregard of the fact that his mind is charged with potential energy waiting to be moulded and influenced by his environment. New Education expects children to be taught by the Dynamic method, recognising that the child's mind is full of natural instincts, impulses and power seeking expression and that the duty of the school is to develop and direct these tendencies without frustrating them. Old Education imposes rigid rules of discipline and uniform standards of conduct. New

Education encourages the child to learn to discipline himself. Old Education does not even dream of the child's right to freedom to grow and develop according to his interests and abilities and to behave as he likes within his own sphere. New Education recognises it and adjusts its methods accordingly.

5. New Education claims freedom also for the teacher—not unfettered freedom, but freedom limited by the principles of his professional preparation, his understanding of the pupils and their environment, his co-operation with his colleagues, and his understanding of the world about him. Old Education did not recognise this claim. It imposes a prescribed syllabus, prescribed text-books, fixed time-tables, and prescribed tests and measures of his work.

6. New Education seeks to educate each according to his ability and aptitude. Old Education treats all alike and teaches according to a common syllabus.

7. Old Education measures its results by means of external examinations of the subjective type. New Education measures and evaluates its results by means of New Type Tests and means of objective measurement.

8. New Education seeks co-operation of the parents and the community in general in the work of education. Old Education does not do so.

9. New Education seeks to guide the pupil not only in his studies at school and college but also offers him educational and vocational guidance for the future. Old Education does not do so.

(1) "Commonsense and the Child" by Mannin, pp. 206.

(2) The thirtythird Year Book of the National Society for the Study of Education, pp. 202.

(3) Nunn in "The New Era".

RECENT TRENDS IN EDUCATION

United Provinces

The present Congress ministry of the United Provinces was re-installed in April, 1946, and during this short period of about one year and a half, its Education Department, under Sri Sampurnand as the Minister of Education, may be said to have proved itself as one of the most vigorous and active ones. Its main objective, undoubtedly, has been the liquidation of illiteracy which is 90% in the Province through a rapid expansion of education and the introduction of universal, compulsory and free Basic Primary Education, and its major efforts have been likewise in the same direction. But its overall Plan—mainly based upon the report of the Narendra Dev Committee set up by the previous Congress Government in U.P.—is fairly comprehensive and has taken within its scope the middle Secondary and University education, on the one hand, and the Pre-School Nursery and Adult Education on the other as well. As such, it is one of the earliest and most concrete and business-like Plans conceived or undertaken in other provinces in India.

Expansion of Primary Education

A 10-year Plan has been chalked out and launched for this purpose. There are, roughly, 58 lakhs of boys and girls of school-going age between 6 and 11 years in this province, out of whom only 15 lakhs have been receiving education so far. Provision has to be made, therefore, for 43 lakhs more. If one school is to be provided for 100 pupils for one village and of 1,000 population, the number of schools required to be established comes to 43,000. But the present target has been fixed at 22,000 schools to be opened in course of a period of 10 years, or 2,200 schools per year. There being 49 districts in the province, 50 schools on the average are proposed to be opened every year in each district. These schools will be known as Primary Basic Schools and will have five classes.

Now both regarding the school buildings and the teachers, quantity rather than quality has been taken to be the aim for the present, obviously to expedite the scheme.

Each school-building, unambitious in conception, should not cost more than Rs. 2,000/- of which the Government will contribute one half, the other half to be raised from local donations. A District Committee with the District Magistrate as Chairman will be set up in each district to choose sites and raise funds for starting 50 schools per year in its own area.

The teachers also, at the first instance, need not all be trained, and will be recruited from the middle-passed students of the locality. All

of them, however, will receive necessary training in due course as the emergency training measures of the Government (to be described in a later section) come into full force.

In pursuance of the above scheme, about 2,300 schools have already been opened in July at the beginning of the present academic session, and a similar number of young teachers appointed. The Government, it may be noted, has rather over-shot its annual target this year, which makes the beginning rather promising.

The syllabuses as were in force in Anglo-Hindusthani and Hindusthani-Vernacular Primary Schools have now been amalgamated and made uniform through complete abolition of English as a subject from Classes III and IV, introducing one type of syllabus on Basic lines (through creative purposeful activity) both in urban and rural areas. New books are proposed to be written according to the new syllabus under the direction of a special committee of experts.

The estimated expenditure, both non-recurring and recurring, is about 4 crores in 10 years, or 40 lakhs every year, only for the purpose of building schools and providing teachers for Primary Education.

Middle, Secondary and University Educations

The middle stage would comprise Classes VI, VII and VIII, in which medium of instruction would be the mother-tongue and English would be optional. Emphasis on local craft would be continued. These schools will be called Junior High Schools.

The plan for the reorganisation of the Secondary Education of the province, proposed to be enforced from July, 1948 (the next academic session) after necessary legislative measures, was recently announced by the Education Minister at a Press Conference at Lucknow. The plan, mainly based upon the recommendations of the Narendra Deva Committee and also somewhat on the lines of its successor, the Sargent Committee Report, and recently approved by a Special Committee with certain modifications, will introduce far-reaching changes also in the system of Secondary Education in the province. The salient features of the scheme are four, viz. (1) four years' course for Higher secondary schools, from class IX to class XII, with a departmental examination at the end of the course ; (2) four types of schools including literary, scientific, constructive, and aesthetic ; (3) mother-tongue to be the medium of instruction ; and (4) English to be compulsory in the first two and optional in the other two types of schools. There will be two other public examinations, both optional, at the end of class VIII and class X. Higher Secondary Schools may retain the Junior High School classes only. The Heads of these schools will be called Principals.

During the present session, however, in order to cope with the great demand for secondary education, 106 new High Schools and 62 Higher Secondary Schools have been opened ; and the double-shift system has been introduced in many existing institutions.

Training of Teachers and Emergency Scheme

Alongside with the measures for the expansion of education, much has been done towards the recruitment and training of teachers in the province. In addition to the existing 3 Training Colleges for graduates and 3 for undergraduates, two more Training Colleges for graduate men and two for women were opened, and one aided Normal School was raised to the status of a Training College for undergraduates. The accommodation in the existing Training Colleges has also been almost doubled.

To provide teachers for the Primary Basic and Junior High Schools, 10 new Normal Schools have been opened and the 7 Basic Refresher Course Centres and 7 Central Training Schools have been converted into Normal Schools, in addition to the existing 9 Normal Schools, thus bringing the total to 33 Normal Schools. It is proposed to open 16 more Normal Schools in course of the next three years, bringing the total to 49, at the rate of one Normal School in each of the 49 districts in the province.

The following emergency measures have also been introduced to supplement the output of the above regular B. T. and C. T. Training Colleges and 33 Normal Schools :—

1. The Acting Teacher's Certificate (A. T. C.) was revived and a batch of untrained teachers already working in schools and colleges all over the province was given an intensive short course training at Allahabad Government Training College.

2. Well-established Degree Colleges and some Universities were successfully persuaded to open post-graduate training courses.

3. Pedagogics has been introduced as an optional subject at the Intermediate Stage, and almost all the leading Intermediate Colleges of the province have been persuaded to arrange for suitable lectures in the subject. The intention is to absorb immediately as teachers all the undergraduates offering the subject. The prospect of immediate employment after passing the Intermediate examination has, naturally, made the subject highly popular among the students.

4. Mobile Training Squads have been organised from among the trained and experienced teachers of the province, which will visit practically every Primary School and will give intensive practical training to the untrained and raw recruits of this year. Twenty-six such squads have already been selected and the work will start from the month of October.

5. A scheme of compulsory Social Service has been planned. To begin with, it will be enforced only on the graduates of the province, and after January, 1948, no graduate who does not hold a diploma in social service will be eligible for any post or any course of higher or special training, either directly under, or under the indirect control of, the Government. It is proposed that voluntary teaching in the rural primary schools for a certain period would be included under this scheme. This will also serve to increase the supply of teachers to a considerable extent.

Other Features

The educational administration of the province has been re-organised and re-shaped. The designation of the D. P. I. has been changed into Director of Education (D. E.), and his immediate subordinates are similarly to be Deputy D. E. and Asst. D. E. The entire province has been divided into 4 Regions, each under a Regional Deputy Director. A fifth is under consideration. They are to be assisted by 49 District Inspectors of Schools, one in each district of the province. The work of supervising has in this way been decentralised and will result in the general improvement of the tone and efficiency of the Secondary Schools.

With the prospect of the Government taking up the entire control of the Secondary Education, there is a talk of the probable abolition of the present Board of High-School and Intermediate Education.

A provincial Bureau of Psychological Research has been started at Allahabad to work out a scheme for vocational guidance to young people and to carry on experimental researches regarding the numerous psychological and psychiatric problems relating to education.

There has been considerable agitation among the Secondary School teachers of the province for some time past with regards to the amelioration of their financial condition, which ultimately culminated into the decision by a representative body of the assistant masters of the province to go on strike from March 18, 1947, shortly before the commencement of the public examinations of the sessions. The strike, however, was averted through the mediation of a body of influential educationists and public men. A revised and increased scale of pay, mainly on the lines of the recommendations of the Pay Commissions, U. P., was announced by the Minister of Education, and the new scale was made mandatory for all aided institutions. Out of the total expenditure of Rs. 33 lakhs rendered necessary by the above increase in teachers' salary, the Government agreed to contribute one-fourth, the rest to be collected and contributed by the managing body of institutions through donations and enhancement of the tuition fees of students to the extent of 50 p.c.

The enhancement of the tuition fees, however, while meeting to a large extent the dire requirements of the sadly under-paid teachers, became the occasion for a Students' Strike organised in various parts of the province during the last week of September. The strike, although engineered by various determined agencies, did not appear to have met with spontaneous response either from the student community as a whole, or from the guardians and the public in general, and it received unqualified condemnation by responsible national leaders and public men. Some alleged excesses of the provincial Government in this context, however, met with strong criticism from various quarters. The strike, which had the success of forcing several universities and many schools and colleges in different cities to close down for some days, was ultimately called off unconditionally after about a fortnight, mainly through the intervention of Acharya Narendra Dev, the present and newly-elected Vice-Chancellor of the Lucknow University.

H. MUKHERJEE.

EDUCATIONAL NEWS FROM FAR AND NEAR

Education for International Understanding

Speaking at the Seminar on Education for International understanding held under the auspices of the UNESCO at Sevres on the 24th July, 1947 Professor Jean Piaget, Head of the International Bureau of Education, Geneva said that the problem facing international education was essentially that of guiding the adolescent, not towards ready-made solutions, but towards a method by which he could construct solutions for himself. He laid down two basic and correlated principles in this respect and these are:—

(1) The only real truths are those that one builds freely oneself, and are not those received from without.

(2) Moral good is essentially autonomous and cannot be prescribed.

From this dual point of view international education, he thought, was bound up with education as a whole. Not only was international understanding jeopardised when historical or social lies were taught, but the training for life of individual men and women was equally jeopardised when truths—even evident or mathematical truths—which they could have discovered for themselves—were imposed upon them from without; for they were thus deprived of a method of research which would have been of far more value to them in life than the corresponding amount of knowledge. Continuing he said that human training was harmed by giving to adolescents lessons in civics and internationalism, when such lessons occupied time which they might have spent in discovery such civics and in internationalism for themselves in the course of a spontaneously organised social life. Wherever speech replaced effective actions, he pointed out, the progress of conscience was delayed. Recourse to real personal activity alone, he concluded, laid the foundations for the apprenticeship of co-operation—even if such co-operation began within small groups, to be expanded only gradually into that difficult co-operation of all mankind, through which harmony might be achieved between the mental habits of difficult countries and between contrasting social ideologies.

Man's adaptability and the value of routine drill

In his presidential address to the Psychological Section of the British Association at Dundee Dr. S. J. F. Philpott stressed the essential versatility of man, the over-riding importance of all-round ability, the vital part that routine drill played as the basis of effective action, and the fact that there were many roads to efficiency. Once we ceased to think of 'a general purposes body and mind', he pointed out, we lost our sense of perspective

and were liable to all manner of educational heresies. Contrary to a good deal of current teaching, he said, drill was an integral part of the learning process and could not be dispensed with in the class-room any more than in learning to ride a bicycle. Continuing he said that once we began talking of mental gifts we ceased thinking of minds that could fill many roles and planned our curriculum badly. We made a mistake when we tried to select children merely according to their special abilities, for then we tended to ignore human adaptability and to take in sufficient account of desire and determination. Group factors and specific abilities were important but so was also individual likes and dislikes, temperament, sensory equipment, peculiarities of anatomical build and the like.

Pattern of Secondary Education

In a paper read at the joint meeting of the Education and Psychology Sections of the British Association Mr. W. O. Lester Smith attacked 'the pure gospel of the Norwood Report' that children tended to fall into 'three rough groups'. He pointed out the danger of requiring local authorities to submit their development plans in accordance with the principles set out in 'the Nation's Schools' as tending to fix on the country a particular pattern of secondary education. The pamphlet, he pointed out, accepted as the point of departure for further development the three broad types of education—grammar, technical, and modern—which had already been evolved. It suggested that a suitable balance of provision could be determined by a percentage formula based on the normal distribution of different kinds of ability at the age of 11. It seemed to have been forgotten, he observed, that boys ordinarily entered technical schools at 13 and girls at 14 years of age. Mr. Lester Smith favoured, on the basis of such arguments, the Omnibus School recommended by the Scottish Advisory Council.

B. C. A. Exhibition

The Exhibition organised by the Bureau of Current Affairs at Charing Cross Underground Station is attracting a large number of people from every walk of life. The first half of the exhibition plays on the idea that great skill and knowledge which people may have in their jobs do not necessarily mean an equal acquaintance with the happenings in the outside world. The question "what do we know of world affairs?" stands below a chart of the heavens on which are mounted phototypes of the Foreign Ministers' treaty making, Indian famine, exports and Franco in Spain. Adjoining are two electrically operated quizboards on which to test oneself—the questions requiring knowledge ranging from present-day events in India to the amount of tax on a

bottle of whisky ! When a question is connected with its appropriate answer a bell rings, otherwise a buzzing voice is produced. The second part of the exhibition shows the way in which the Bureau can help those interested in group discussion. There are several panels showing recent issues of the fortnightly Map Review, current affairs, and Back-ground Handbooks. There are also pictorial posters in this section on such subjects as 'Industrial Britain', 'Theatre' and the like.

Education in the U. S. S. R.

The U. S. S. R. has 120,000 schools at the present time with 20,000,000 primary pupils and 797 higher schools with 632,000 students of which nearly half are women. The present organisation of education dates from 1934. It is identical in all the federated republics and is based on the principle of a single type of school accessible to all citizens, whatever the social category to which they belong. In the public schools education extends over ten years, four primary and six secondary. Throughout the primary school course in the schools of the federated republics all the teaching is given in the native language of the district, Russian taking second place. Secondary education is given in the last three years of the septennial schools or in the last six years of the decennial school. The last three years of the decennial schools are only attended by a small number of pupils preparing for the matriculation examination. Pupils holding the septennial school certificate may continue their studies in the secondary technical schools, which number 3,795 and support 803,200 pupils. These schools train specialists in agriculture, the building trade, transport, mechanics, arts applied to industry, and also nurses and chemists' assistants, etc. Higher education is given in 30 universities, 78 higher medical schools, 325 higher technical and agricultural schools, 43 higher schools of economics, 25 higher schools of art. Although higher education is not free, some 90 per cent. of the students receive scholarships the value of which is commensurate with the work done. Secondary and higher training is not reserved for students only, workers and peasants may, while continuing to work, follow all university courses either by correspondence or in factory schools or 'Kolkholes' and in the workers' universities established in connection with the factories.

There are three types of teacher training institutions in the U.S.S.R. These are: (1) Normal schools giving a three-year training to teachers preparing to work in the four-year primary schools, the candidates being chosen from those holding the septennial school certificate; (2) Higher normal schools or Training Colleges of two years for teachers in the septennial schools (5th to 7th classes). These schools admit students who have matriculated; (3) Educational institutes with a four-year

course for teachers in the decennial schools (8th to 10th classes). These schools also accept matriculated students. There are at present 1,146 normal schools and educational institutes training more than 300,000 primary and secondary school teachers.

Function of Universities in a Free India

Speaking at the convocation of the Bombay University on 21st August, 1947, Sir John Colville, Governor of Bombay, observed thus: "In a Free India a true university for modern times must produce an atmosphere of harmonious culture, in which the arts and the sciences, theory and practice, specialisation and a liberal outlook are well balanced. The training for democracy and the responsibilities of independence is the particular need of the country today and the universities must adapt themselves to the new conditions. Already in the past few years this has been realised. Education has become increasingly national, seeking its roots in the traditions of the country with the regional languages as the medium. This has led to the demand for and creation of regional universities. This is all to the good, one of the incidental advantages being that it will relieve the pressure of numbers on the existing universities and thus remove the evils of mass education."

Of New Universities

Writing under this caption in the Harijan on November 2, 1947 Gandhiji says that there seems to be a mania for establishing new universities in the provinces. Although he believes that there should be such universities if the rich provincial languages and the people who speak them are to attain their full height yet he feels that we are betraying ourselves into undue haste in accomplishing the object. There should be, according to Gandhiji, a proper background for new universities. They should have feeders in the shape of schools and colleges which will impart instruction through the medium of their respective provincial languages. Besides if the people want new universities they must supply the funds. In his opinion it is not for a democratic state to find money for founding universities, nor it is opportune to go in for new universities until we have filled our lungs with the ozone of our newly-got freedom. Our two months old freedom, he says, is struggling to get itself shaped. We do not know what shape it will ultimately take. Until we know this definitely, it should be enough if we make such changes as are possible in the existing universities and breathe in our existing educational institutions the quickening spirit of freedom. The experience we will thus gain, he concludes, will be helpful when the time is ripe for founding new universities.

Fundamentals of Basic Education

In the same article Gandhiji enumerates the fundamentals of Basic Education as follows:

1. All education to be true must be self-supporting, that is to say, in the end it will pay its expense excepting the capital which will remain intact.
2. In it the cunning of the hand will be utilized even up to the final stage, is to say, hands of the pupils will be skillfully working at some industry for some period during the day.
3. All education must be imparted through the medium of the provincial language.
4. In this there is no room for giving sectional religious training. Fundamental universal ethics will have full scope.
5. This education, whether it is confined to children or adults, male or female, will find its way to the homes of the pupils.
6. Since millions of students receiving this education will consider themselves as of the whole of India, they must learn an inter-provincial language. This common inter-provincial speech can only be Hindustani written in Nagari or Urdu script. Therefore, pupils have to master both the scripts.

Visual Instruction in Schools

The Madras Government have decided to issue orders for the introduction of visual instruction in schools and colleges. The films to be shown in the educational institutions are to be of educational value and their exhibition must receive the prior approval of the Director of Public Instruction who must satisfy himself if the films are of real educational value. A small fee has been authorised to be levied from the pupils for this purpose and the managements of the institutions participating in the scheme are to collect these fees and utilize the amount to meet the expenses incurred in connection with the giving of visual instruction to pupils. Separate account should be kept of fees collected and expenditure incurred.

Basic Education in Bengal

Addressing a gathering of teachers at the premises of Calcutta University Teachers' Training College on the occasion of the reunion of its alumni Dr. Profulla Chandra Ghosh, Prime Minister, West Bengal said that a six class basic school would soon be set up in the jurisdiction of each of the 2050 union boards of the province. This move on the part of the Government would necessitate the appointment of 12,000

teachers both male and female. These teachers who would be drawn from rural areas would be given a salary of Rs. 75 to Rs. 120 in the case of graduates and Rs. 45 to Rs. 80 in the case of matriculates. He further stated that Government would, if necessary, promulgate an Ordinance to conscribe qualified men and women for working in village schools.

Education of Refugee Students

It is learnt 7000 college students, both boys and girls had their education interrupted and a large number have already arrived in Delhi from the Punjab. The Ministry of Education has appointed an officer to prepare a list of all students who wish to continue their studies and has written to all universities in Upper India asking them to take as many students as possible. The Government of India, it is understood, have requested the East-Punjab Government to rush through their legislature a University Act as soon as possible and set up a new university. A grant of 10 lakhs has been offered for the purpose. All the staff who have been forced to leave the university and colleges in the Punjab have been asked to report at Simla to assist in drawing up plans for the future East-Punjab University.

American Education Week

Announcing the Twenty-seventh American Education Week which has come to be recognised as the outstanding period of the school year for educational interpretation the Executive Secretary of the National Education Association writes: "Twenty-five million children have returned to the classrooms of America. Their daily migration from their houses to our schools and their return at the close of the day is the most significant movement of our times. These public schools belong to the people and every citizen is a shareholder in the enterprise. School buildings are built and equipped in response to ballot-box directions. Teachers are employed by boards of education elected by the voters. The schools are financed from public funds. These facts are not new, but they should be reviewed in the light of current conditions. To provide good schools to meet the needs of this atomic age is a major civic responsibility which cannot be postponed. Never before have the people been so aroused about the inadequate support for public education. Progress is being made in building better financial foundations for schools in many places through State constitutional amendments and legislative action. In other communities the problem is still unsolved. American Education Week provides opportunities for planning together a better world through education for all."

Exchange of Professors and Students

For the first time since the war, a vast-plan for the exchange of students and professors between the United States of America and Europe was carried out last summer. Two steamers, specially requisitioned for the purpose, made four trips both ways, transporting a total of about 7,000 students and lecturers from America to Europe and bringing back Europeans wishing to study in the United States. About 450 professors participated in seminars set up specially for them in England, France, Denmark, and Switzerland and about 250 members of the youth hostels destroyed during the war.

Relations Between School and Home

To the primary schools in Zurich parents are invited once a year during the lessons given to their children for the whole of one forenoon. This gives them one opportunity of studying the reactions of their offspring in an atmosphere differing from that of the family and to get to know the teachers better. For the same reason—collaboration between teachers and the home—a parents' evening is arranged, also usually once a year. Fathers and mothers, received by the class teacher or his assistant, are thus enabled to offer criticisms, express desires, and to make practical suggestions. In the primary teachers' review **Schule Und Ellerhaus** which is sent to all families, there is a marked tendency to strengthen the contacts between the school and the home.

—S. C. DUTTA

BOOK REVIEWS

Educational Research at the University of Allahabad, edited by P. S. Naidu, Reader-in-charge, Department of Education. Dikshit Publishing House, Allahabad, 1947.

The brochure contains the preliminary findings of a few of the research projects in Educational Philosophy, Psychology and Methodology undertaken in the Department of Education of Allahabad University. The contents which include as many as five papers relate to construction and standardization of intelligence, aptitude and achievement tests, an experimental examination of the factors involved in habit-memory and a critical survey of the current psychological conceptions of intelligence. The papers, as far as they go, testify to the diligence of the workers.

Fundamental Education: Common Ground for all peoples. U.N.E.-S.C.O., Paris; H.M.S.O. 7s. 6d. net.

"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". The heroic venture to set-up these defences on a global scale, it may be recalled, began with the establishment of the United Nations Educational Scientific and Cultural Organization. At its first plenary meeting in November, 1945, the view was expressed that Fundamental Education should become one of the primary fields of interest of a movement which frankly faced the fact that ignorance, disease, and poverty are the lifelong lot of more than half the inhabitants of the globe. Under the direction of Dr. Julian Huxley, who acted as Executive Secretary of the Preparatory Commission, steps were taken to enlist the services of a number of world authorities to prepare for the General Conference, November-December, 1946, a factual and critical account of the methods used by different countries in mass educational campaigns. The outcome is a highly informed document the purpose of which is to suggest a plan of operation for this vast enterprise.

The Report was compiled by an Editorial Committee of six members under the chairmanship of Dr. Kuo Yu-Shou. The preparation of the Report required the shifting of a great deal of material but care has been taken to allow contributors to tell their own story and to give their views largely in their own words. The Report which apart from a brief introduction falls into four sections recognises the fact that Fundamental Education is no mere matter of illiteracy or information, of our level of education here and another there. It is an education based on individual and community needs in particular environments and it makes no

attempt to impose an alien culture or to define a future world civilization. The first of the four sections of the report—Chapter II—which is designed to serve as a background for the later discussion, consists of a number of skilfully selected accounts of what is being done at the present time in America, Africa, Asia, the Middle East, and the U.S.S.R. Chapter III deals with the basic issues that are involved. Chapter IV is devoted to a discussion of technical problems and methods. The last section—Chapter V—marks out suggested lines of action and expresses the view of the editorial committee as amended and approved by the secretariat for the consideration of the General Conference.

THE FEDERATION

Proceedings of the Executive Committee Meeting and the Second meeting of the Council held on 28-9-47 at the residence of Mr. A. P. Khattri, Devi Nivas, Nirbal-ke-Balaram, House No. 26/8A, J. J. Royan Road, Civil Lines, Cawnpore.

Dr. Amarnath Jha, President of the A.I.F.E.A. occupied the chair and the following members were present:—1. Mr. D. K. Shakwalkar, 2. Mr. K. V. Padkhe, 3. Mr. A. P. Khattri, 4. Mr. Ramchandra Shukla, 5. Mr. Sadgun Sanam Avasthi, 6. Mr. M. K. Bannerji and 7. Mr. M. S. Kotiswaran, Secretary.

Mr. Gajraj Singh, Director of Education, Rewa, was present by invitation.

After going through the suggestions received from the associations Dr. S. Radhakrishnan was elected for the Presidentship of the Rewa Conference. The programme drawn up in the previous Executive Committee Meeting was confirmed with slight alterations.

With a vote of thanks to the President the meeting came to a close at 2-30 P.M.

COUNCIL MEETING

Dr. Amaranatha Jha, the President of the Federation, occupied the chair. The revised programme for the Rewa conference as drawn up by the Executive Committee was approved. The topics for the various Sectional Conferences were considered and the Secretary was authorised to complete the list after hearing from other sections. Alternate names were suggested for the various sections of the conference and the Secre-

tary was authorised to fix up the names if anyone among the suggested names failed to accept the Chairmanship. The resolutions received by the Secretary for the General and Sectional conferences were considered and approved. Resolutions were to be placed before the Subjects Committee when the Council meets at Rewa. Meanwhile the Secretary was authorised to receive further resolutions from the sections which have not sent their resolutions.

The invitation of the Hyderabad Government to hold the 1948 Conference at Hyderabad which was accepted with the approval of the President by the Secretary subject to the confirmation of the Council was considered and approved. The 1948 Conference will be held at Hyderabad and the invitation of His Exalted Highness's Government was accepted with thanks.

Mr. Padkhe suggested that the General Secretary and the President should express their views on the re-organization schemes that are being introduced in the various provinces and States. It was also felt necessary that the Government should be supplied with a copy of the National Scheme of Education prepared by Mr. K. S. Vakil on behalf of the Federation. The Secretary was authorised to request the various Governments to send their re-organization schemes to enable the Federation to express their views on the schemes in the coming Conference at Rewa. The Secretary was also requested to give a review of the various schemes with the help and guidance of the President.

A resolution was passed authorising Mr. A. P. Khattri to open an account in the name of D. P. Khattri's Memorial and to operate on the account.

Mr. M. S. Kotiswaran on behalf of the Federation thanked Mr. A. P. Khattri for the excellent reception that he had given to the members of the Executive and the Council. He felt very happy that Mr. A. P. Khattri has been continuing his interest in the work of the Federation and he was sure that the memory of his late brother would be ever remembered by his active participation and whole-hearted co-operation in the work of the Federation. The Secretary also expressed his thanks to Mr. Banerji, the Asst. Secretary, who has been actively cooperating with his efforts in the general work of the Federation. The Secretary was specially thankful to him for the excellent pamphlet he got prepared for the All India Education week celebrations. He also expressed his thanks to Dr. Jha for his able guidance. In conclusion the General Secretary, Mr. M. S. Kotiswaran, thanked the President and the members who attended the meeting inspite of putting themselves to great inconveniences due to the present disturbed situation in the country.

KHATTRY'S MEMORIAL

The main work for the year should naturally be collection of funds to institute a fitting memorial to late Mr. D. P. Khattry, the Founder Secretary of the All-India Federation, for the most invaluable and selfless services rendered by him during the long period of his secretaryship. It was the expectation of many that he would complete the period of 25 years and enable the Federation to celebrate the Silver Jubilee of the Federation as well as his Secretaryship but that pleasure and the privilege have been denied to its members by his sad demise on 16th January 1946. Now it is the sacred duty of every member of the Federation to perpetuate his memory in a fitting manner and, therefore, I earnestly appeal to every affiliated association, the individual members, Sectional Secretaries, Assistant Secretaries and Members of the General Council to take a personal interest in this important work and send their contributions and collections made in their areas to Mr. A. P. Khattry, Asst. Secretary, P.B. 52, Cawnpore, who has been authorized to open a special account for this purpose. Our Revered President, Dr. Amarnath Jha, has taken the lead by subscribing Rs. 100/- for this fund. Similar donations have been made by other members.

If affiliated associations, Sectional Secretaries and other Office-Bearers make a supreme effort, it must be possible for us before we meet next to get sufficient funds to decide as to the shape and form of the Memorial.

M. S. KOTISWARAN,
Hony. Secretary,
All-India Federation of Educational
Associations, P.B. 56, Secunderabad.
(Deccan)

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It is with a feeling of crying shame that we record our profound sense of overwhelming grief and irreparable loss at the unthinkable and tragic death of Mahatma Gandhi, the soul of India and the Father of our nation, an apostle of truth and non-violence and the most outstanding figure in among us times.

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We mourn with the nation the loss of one who was the light of India the radiance of which not only penetrated the darkest recess of our country but also spread and illumined the mind of men all over the wide world.

In offering our most reverential homage to his immortal soul we fervently pray that we may be worthy of the rich legacy he has left us and carry aloft the torch of truth, love and non-violence he kindled.

NOTES AND COMMENTS

Rewa Conference

The twenty-third session of All-India Education Conference which was held at Rewa during the last Christmas holidays was in a way the first session of the All-India Conference in free India. In that sense it may be regarded as being unique of its kind. The deliberations of the conference bore ample testimony to the changed outlook befitting the educators of a free country. Everywhere there was in evidence the earnest desire to grapple with the educational problems in a realistic manner and co-operate with the new-born national government in its tremendous task. The magnificent presidential address by Sri Sarvapāma Radha-krishnan did full justice to the uniqueness of the occasion. May his inspiring message give the teachers courage and faith to fulfil their mission in a free India.

Gandhiji on Education

Readers will find later in these pages a collection of Gandhiji's sayings on education. To us of the teaching profession Gandhiji was not only a great political and spiritual leader but also a great teacher. Were he not so, could he have carried his message to every nook and corner of this vast sub-continent and brought under his banner the teeming millions of our countrymen? But he was a great teacher not only in the general sense of the word but also in its special sense. He was the father of basic education and the Nai Talim. Perhaps our view of this gift of his is too close to enable us to appreciate its full value. Perhaps years hence generations will find in it a message of hope for social regeneration which we in our temerity cannot find today. It requires strong faith and courage to break away from the past and strike a new path. Basic education is nothing short of that.

We have had the present system of education for the last one hundred years and we are almost unanimous that in spite of some good results it has failed on the whole and that it should be changed at the earliest possible moment. So long an alien government stood in the way of doing that. But now that we have a national government of our own, why this hesitancy which we notice in some quarters about effecting a complete change? Yet we are agreed that we want to build in free India a new social order based on the ideals for which Gandhiji lived and died. Is it not now the opportune moment to give a fair trial to Gandhiji's ideas on education? That will certainly be one of the best ways of perpetuating his memory.

Prime Minister's Note of Warning

In this connection we may well remember the note of warning uttered by Pandit Jawaharlal Nehru in inaugurating the session of the Central Advisory Board of Education. He said there that whenever conferences were called to form a plan for education in India the tendency as a rule was to maintain the existing system with slight modification.

Looking at the trend of events in the country one would imagine that Panditji's warning has been not at all untimely. In certain quarters reactionary elements seem to be gathering forces. Let us beware of them.

Delhi Conference

As soon as he became the Minister for Education in the Interim National Government Maulana Azad decided to hold a conference of educationists in Delhi to formulate a concerted plan of educational reform and expansion. For reasons which are well known the Conference could not be held till the beginning of the present year. The conference was attended by Provincial Ministers of Education, Vice-Chancellors of Universities and other eminent educationists. Elsewhere in the journal the readers will find the address Maulana Azad delivered while opening the conference. The

conference has come to some very important decisions among which we may mention the following :—

(1) That the period of compulsory basic education must be reduced for the present to five years ; (2) that a comprehensive scheme of adult education through libraries, open-air theatres, radio, films etc. should be put into operation immediately ; (3) that for the first five years conditions of training for teachers in basic schools should be relaxed ; (4) that the work of full-time workers might be supplemented by part-time workers and skilled artisans and (5) that the double shift system should be introduced to economise on buildings.

With these conclusions excepting the first one we are in absolute agreement. We appreciate Moulana Azad's desire for speedy action. Too long have we waited for a better system of education and too long have we put off all attempts at educational reconstruction on the plea of paucity of funds. Now that India is free it is only right and fair that we want to speed up educational reform and in order to do that we are even ready to sacrifice quality to some extent in favour of quantity.

But the question is, to what extent? The question assumes special significance when we find the conference has recommended a five-years' course of primary education, against all previously expressed expert opinion on that point. Apparently the conference has been led to this conclusion for financial reasons. The same reasons have influenced the decision of the majority of the Provincial Governments, which also, we understand, have adopted more or less a similar scheme. We know it will be said that this is a temporary measure. But we are afraid that once it is adopted it is going to remain for many years to come. Such has been the story everywhere.

A Five-Years' Primary Course?

Can a course of education which finishes at about the age of 11 be effective? Expert opinion is emphatic on this

point. Neither the Sargent scheme nor the Wardha scheme supports such a step. We think that it would be a disaster of the first magnitude to allow the majority of the children to finish their education at the early age of 11 on the score of economy. It would be perpetuating many of the evils of the present system. Even if the question of finance was to be a limiting factor then two courses were open before the conference. The first was to change the age-group of compulsion. No one would question that education should begin as early as possible and continue right up to the age of at least 14. But when financial consideration stand in our way, then we are confronted with the question, which age-group would profit most by the minimum period of education we may provide within our means.

We suggest that 8 to 13 would be that age-group. It is absolutely important from the sociological, psychological as well as educational point of view, to keep the children in an educational environment in the early years of adolescence. There are other weighty reasons in favour of choosing this age-group. We understand that the idea of a higher age-group was mentioned in the conference but it did not receive the serious consideration it deserved perhaps because we have been so much accustomed to start education at an earlier age.

- We venture to suggest that the question should be re-examined and expert opinion sought before any step is irreversibly taken.

Further Education for the Adolescent

A five-years' course of primary education ending at the age of 11 would be acceptable for the time being only if we would introduce along with it compulsory part-time education for at least a few years for all who would leave school at 11. Day-continuation schools or classes should be provided for them and attendance at these made compulsory for a specified period during the year and for a minimum number of years. These continuation schools should pro-

vide well-planned cultural and vocational courses suiting individual requirements.

We do not know whether in discussing the question of adult education this aspect of our educational problem was definitely discussed. We would like to draw the attention of the Central and Provincial Governments to this point.

Why Not Basic?

We take it that when financial considerations are being put forward in support of five-years' course the Government has it in contemplation to raise the salary of the primary school teachers immediately. We do hope that they will do something to meet this crying need. But honestly speaking, we cannot visualise immediately any great increase in the existing scale commensurate with the importance, or even the minimum requirements for efficiency, of primary education. The financial conditions would, we are afraid, stand in the way of our doing it. Why not then adopt basic education? It has been admitted practically on all hands that basic education is founded on psychologically and educationally sound principles. Moreover, it has also been definitely shown that basic education contributes substantially to the maintenance of the school.

If then the Government has to curtail the primary course for want of funds, and if basic education can and does solve the financial difficulties to some extent, then why not adopt basic education as the national educational policy?

Let us be clear on one point; by adopting a five-years' primary course we are going against the principle of basic education. A five-years' course is incompatible with the ideal and outlook of basic education. At least it would be so from the point of view which Gandhiji advocated.

When the whole nation is talking of perpetuating Gandhiji's memory it will indeed be a tragedy if we should virtually reject his educational ideal. Could there be better national memorial than a system of education advocated by

him and successfully experimented upon by sincere workers under his inspiration?

Basic Education for Efficiency

We have often felt that one of the reasons why we are not inclined to accept basic education is the fear that academic education will suffer if it is adopted. But such fears are without any foundation. All the experiments that have been made with basic education have shown it conclusively. Not only are the intellectual standards maintained but basic education also makes for greater efficiency as workers. Children who learn a craft efficiently can transfer this training to other allied fields of practical activity. So those who think that basic education may hamper the progress of scientific and industrial education are not justified in their assumption. Basic education is education for efficiency and it will surely provide a better grounding for scientific and technical education at the secondary stage than what the present system of primary education does or can provide.

Religious Instruction in Schools

In course of his opening address at the Fourteenth Session of the Central Advisory Board of Education (reprinted later) Maulana Azad said that the Government was thinking of introducing religious instruction in schools. We are afraid we cannot appreciate the arguments put forward by him in favour of this step. Granting for the sake of argument that religion can be taught, how much of it can we teach in schools to counteract the influence of bad teaching by partisans? It would be far better to leave religion alone in our schools and keep the public system of education free from all denominational teaching. This does not, however, preclude us from having a common universal prayer and arranging ample opportunities for developing moral qualities in children through activities and personal contacts. But when the

advocates talk of religious instruction they do not mean these things. They want also denominational teaching. We object to that, for we are sure that in the existing condition of things in India it will do more harm than good.

Education for Better Inter-group Relations

Religious instruction in the past has often led to the deterioration of inter-communal relations. We are afraid that it will do so in future too. We must find other ways of combating the evil. The question is not merely of inter-communal harmony. In spite of having achieved political freedom we are yet to develop national unity on all fronts. We are still divided into big and small groups according to language, caste and many other factors. It is certainly the task of education to establish that unity through conscious planning. Educationsits, psychologists, social anthropologists and others should draw up a comprehensive scheme for this. This is an urgent necessity and we draw the notice of the Ministry of Education to it.

Revision of Text Books

We are glad to note that the Central Government have decided to revise the school text-books in use in Indian schools. This reform has been long overdue. The need for such revision was forcibly brought home to us when a Norwegian delegate at the Unesco Seminar at Paris informed us that they still taught about the Black Hole Tragedy of Calcutta in their history text-books. Of course such problems will not be solved by revising Indian text-books. It would be necessary to deal with them on the international level. The League of Nations once made an attempt to that direction. Unesco should undertake it. Our representative on it should see to that.

The World Organisation of the Teaching Profession

This organisation (called WOTP in brief) which was first set up in the United States in 1946 to secure world-wide

co-operation among organisations of teachers held its first delegate assembly in Glasgow in August last year. Its main purposes are to raise the status of education and teachers everywhere and to promote peace by international co-operation in education. As a part of its programme for 1947-48 WOTP has taken upon itself to study and report on these five topics : (1) International language ; (ii) interchange of pupils and teachers ; (iii) social studies and current affairs ; (iv) extension of literacy and (v) health education. WOTP has also undertaken to prepare for submission to UNESCO an analysis of the ideas and aspirations of the teachers on the subject of a World Teachers' Charter. Our readers may remember that this question was discussed at the Tenth International Conference on Public Education last year. The Second General Conference of UNESCO held in Mexico in last November also considered it. There it was felt that UNESCO could act with wisdom only with the full co-operation of the teaching profession and so it was decided to request teachers' associations in different countries to submit drafts for such a charter. We would like to invite the attention of the Teachers' Associations in India to the welcome move and request them to help UNESCO in drawing up the charter.

GANDHIJI ON EDUCATION

By education I mean an all-round drawing out of the best in child and man—body, mind and soul.

Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity?

Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated.

Literacy itself is no education.

Literary training by itself adds not an inch to one's moral height and character building is independent of literary training.

I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e.g. hands, feet, eyes, ears, nose etc. In other words an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul the former alone would prove to be a lop-sided affair.

By spiritual training I mean education of the heart. A proper and all round development of the mind can take place only when it proceeds *Pari Passu* with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole.

We have up to now concentrated on stuffing children's minds with all kinds of information, without ever thinking of stimulating and developing them. Let us now cry a halt and concentrate on educating the child properly through manual work, not as a side activity but as the prime means of intellectual training. You have to train the boys in one occupation or another. Round this special occupation you will train up his mind, his body, his handwriting, his artistic senses and so on.

I would begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. * * * I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft is to be taught not merely mechanically as is done today but scientifically, i.e. the child should know why and wherefore of every process.

I am a firm believer in the principle of free and compulsory education for India. I also hold that we shall realise this only by teaching the children a useful vocation and utilising it as a means for cultivating their mental, physical and spiritual faculties.

The function of Nai Talim is not merely to teach an occupation, but through it to develop the whole man.

Our system of education leads to the development of the mind, body, and soul. The ordinary system cared only for the mind. Nai Talim was not confined to teaching a little spinning and a little sweeping. However indispensable these were, they promoted the harmonious development referred to.

The field of new education is comprehensive. The pupils and teachers of the school of my conception will together have to make provision for all they need. A teacher of Nai Talim will have to be a first class craftsman. All the children of the village will be themselves drawn to the school. In this way education would automatically become free and universal.

My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc. is conceived as the spear head of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It

will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and the 'have-nots' and everybody is assured of a living wage and the right to freedom. And all this would be accomplished without the horror of a bloody class-war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands.

I claim that I am not an enemy of higher education. But I am an enemy of higher education as it is given in this country. Under my scheme there will be more and better libraries, more and better laboratories, more and better research institutes. Under it we should have an army of chemists, engineers and other experts who will be real servants of the nation, and answer the varied and growing requirements of a people who are becoming increasingly conscious of their rights and wants. And all these experts will speak, not a foreign tongue, but the language of the people. The knowledge gained by them will be the common property of the people. There will be truly original work instead of mere imitation.

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I would have our young men and women with literary tastes to learn as much of English and other world-languages as they like, and then expect them to give the benefits of their learning to India and to the world like a Bose, a Roy or the Poet himself. But I would not have a single Indian to forget, neglect or be ashamed of his mother tongue, or to feel that he or she cannot think or express the best thoughts in his or her own vernacular. Mine is not a religion of the prison-house.

EDUCATION IN A FREE SOCIETY

DR. S. RADHAKRISHNAN

The profession to which we belong, education, is as old as man. Many of the arts and crafts were learnt and taught long before any historic records were kept. Human progress is achieved because advance of knowledge and scientific inventions are carefully taught to children; otherwise these inventions would have perished with their inventors. With the growth of knowledge the function of education has become more important.

In our society today new forces are at work, and all those who love learning and believe in the power of education should unite their efforts to further the cause of our country and the world. In the history of nations as in the lives of men there come hours when many years of life are unrolled and opened before our sight. It is as if one looks out over a landscape from a mountain top. Time slops into the distant past and into the more distant future.

This is the first meeting of the All India Educational Conference after the transfer of power on the 15th of August. We are living in the midst of days throbbing with the anguish of a troubled world. We are witnessing in our own country a social earthquake and a vast disruption. We are living in the midst of an unfinished revolution, nay, we are only at the beginning of it. Our duties today may be less dramatic than in the days of our fight for freedom but they are not less exacting. We, teachers, who are seekers, learners and propagators of truth, form the intellectual conscience of our community. We must have a clear conception of the goal we have in view.

Free society should consist of free men, and men are not made free merely by the removal of external constraint. Freedom is a function of mind and spirit. If we do not possess freedom of thought and freedom of conscience we are not truly free.

The first essential of true freedom is a spirit of scepticism and of doubt. For the Western world the great seeker and teacher was Socrates. The age of Socrates resembled our own time in several respects. Firstly it was a time of conventional beliefs when many men mistook familiar notions for well established knowledge. The Athenians were like ourselves a sophisticated people. They thought they knew everything about everything. Socrates exposed their ignorance by asking questions. He took nothing for granted. He disturbed their complacency, so he had to die ; yet he was the greatest of the educators of the West.

Function of Teaching

In our own country the right relation between teacher and pupil is brought out in the Bhagwat Gita. Arjuna, as a true seeker, does not accept what his society demanded of him, to kill and get killed. He pleaded for independence of thought and conscience. He questioned his teacher as to the propriety of the social demand. The teacher on his side explains his view to him but does not impose his opinion. He requires Arjuna to see with his own eyes, think with his own mind and judge by his own conscience. We should not let the pupil grow in anarchy and confusion, we should not on the other hand coerce his mind and regiment his thoughts. The dignity of mind must be preserved at any cost. The capacity to think, to rise to insight, to enjoy beauty, to carry on a moral passion, to live by ideal vision, to create what is not yet, that alone is consistent with human dignity which has something of this unique aspiration for spirit in its inmost structure. Our supreme task is to raise the quality of human beings. We cannot do this without knowledge, discipline and a sense of values.

So far as the spread of knowledge is concerned our attainments are far below what is necessary either for individual living or for social welfare. The percentage of literacy in India is 14.7. The campaign for the spread of basic education and the removal of illiteracy cannot wait. We must

make it possible for every child to have the privilege of a minimum education. Very soon we must be able to arrange for the teaching of all pupils from 5 to 14 and not merely from 6 to 11.

Secondary education should be of a varied character and provide opportunity to pupils of different aptitudes for pursuing studies literary, scientific and technical.

It will be difficult for us to affect any large improvements in primary and secondary education unless we improve the scope and range of university education. As one connected with this branch of education for nearly 40 years, I must say that the amount of money spent on it is very meagre. While the achievements of the universities are notable we cannot be complacent about their work. We have tapped only a small part of our population and the work done by university men and women in the fields of literature and science is impressive but universities have to supply us with teachers of all grades, medical men of all degrees, engineers of all types and leaders of thought and action. Inadequate financial support to universities has led to deterioration of standards. Cheap education tends to become wrong education and is worse than no education. There is no reason why we should not develop in this country first class institutes of higher learning and research and make it unnecessary for our young men to go abroad. For some years we may import specialists from foreign countries like Britain, America, Russia, Germany and Japan. While we should encourage our higher grade teachers to go abroad now and then, we should not make it difficult for our young men to obtain the highest training in our own country.

Medium of Instruction

There is a good deal of discussion nowadays about the medium of instruction.

That it should be the mother tongue or the regional language is undisputed. But there are large numbers in this country for whom Hindi is not the mother tongue, so

in many parts of India the medium of instruction happens to be a language other than Hindi. Attempts should, however, be made to teach Hindi even in non-Hindi-speaking regions so that there may be a language for inter-provincial communication, but until Hindi becomes a suitable vehicle of thought and is established as the official language of the country and until it is possible for people in different parts of India to use it freely, we have to provide in all institutions of an All-India character, like the Benares Hindu University, instruction through the medium of English also. After all we require English language for international purposes. Even in countries like China, Japan, France and Germany, English is taught as a compulsory second language. Our Hon'ble Member of Education, who cannot be suspected of any bias for English education, reminded us the other day in his convocation address at Patna that we should be cautious with regard to our attitude to English.

In the days of opposition to British rule students were used for political demonstration and this developed in them a habit of resistance to authority which they have not shaken off. We frequently hear of strikes and processions undertaken by students for flimsy reasons. A spirit of trade unionism has developed among them. All this has led to a lowering of academic standards and spread of indiscipline. Teachers should impress on the students that they are both working for a common cause and that they should cooperate with one another.

I see in your agenda that you are discussing a scheme of military education in schools and colleges. I believe that there should be military education for all physically able students. This does not mean that I believe in the cult of violence ; I do not, but I am anxious that our young men and women should develop qualities of manliness, courage, team-spirit, the capacity to face danger, defend and die if necessary.

We may have knowledge, we may have discipline but if we do not develop a proper sense of values our society may

become a workshop or a military camp but not a civilised society. In a period of social revolution and economical weakness our material requirements may impel us to give priority of place to scientific and technological education but if we are trained exclusively in these studies we would become as soulless as the formulas which the scientists frame or the engines which technicians make. Germany and Japan had knowledge and discipline but they failed because they had not a proper sense of values.

The Ideal of One World

'Do not', Plato asks, 'the worst values in a state arise from anything that tends to mar it asunder and destroy its unity? And, is anything better than whatever tends to bind it together and make it one?' In other words whatever makes for unity and fellowship is valuable. It is our function to dispel separatist ideas of race, class and community. We must use the weapons of emotion and reason to combat these dividing forces and so work on the minds and hearts of men as to make them feel for the One World as they now feel for their own community or nation.

In human developments the process of civilisation has now resulted in the formation of a number of separate national civic states limited in scope by isolating factors as geographical remoteness and lack of communication, ethnological distinctions, variety of moral and religious ideas. All these show distinct signs of breaking down today. World civilisation is fast becoming a practical problem. We are not thinking of a single world state directly related to individuals without the mediation of limited national states. In the realm of thought it is supremely necessary that all frontiers are swept away. Even in material things no people are self-sufficient. Each country is part of a greater whole. A great cultural renaissance is at work. The war has speeded up this process and the peoples of the world are approximating to a world community.

In this cultural interchange it is not altogether an idle speculation that the great ideals for which this country has stood will triumph. India will give as she will take. The voice of India calls us to a new and different way of life. It asks to turn our backs on the pursuits of pleasure and comforts, the frets and fevers of the world, and seek the upward path. The hope of the future lies with those minorities who practise love and pity for fellowmen, who are beset by the illusion of time. These undismayed few who are always found to be in the front of human struggle, whose natural work is with the growing tips of the social organism are the forerunners of the new world which we all wish to build.*

* Presidential Address delivered at the 23rd Session of the All-India Education Conference, Rewa, December, 28, 1947.

THE PHILOSOPHY OF THE ACTIVITY SCHOOL

ADOLPHE FERRIERE

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[Adolphe Ferriere is one of the leaders of the Activity School movement in Europe and one of the founders of the New Education Fellowship which has championed the ideal behind the movement. His well-known work "L'Ecole Active" has influenced modern educational practice in Europe in many ways. It has been translated in many languages. Our readers may remember the special Indian edition of this book edited by K. G. Saiyidain. I requested Adolphe Ferrière to tell our readers about the philosophy of the Activity Schools. We are grateful that he accepted our invitation, and wrote this article, specially for our journal.—Ed. I.J.E.]

Is there any particular philosophy behind the conception of the Activity School? The answer is, yes. But that philosophy is right at the back of the picture. Primarily, the Activity School owed its origin to the anxiety of the teachers who wanted to rescue their pupils from that state of dull passivity which has for too long been a characteristic of the public system of education, and which comes from the psychological errors committed by incompetent educational legislators.

Secondly, we see the educators awakening to, and concerning themselves with the problems of modern psychology. Psychology has made extraordinary progress since the beginning of the twentieth century. At the end of the last century "the unconscious" was almost unheard of, nothing was known about the incoercible tendencies which force their way through it, and which may manifest themselves either in a healthy or in a pathological form. I will only mention three of the spheres in which present-day psychology has thrown light on the psychology of the child:

first of all we have psycho-analysis, which has made unquestionable advances since the brilliant but partial discoveries of Freud ;—then there is the knowledge of mental levels and of psychological types considered as fixations of the individual psyche at one of the levels of the scale ;—and lastly, (but this is not one of the preoccupying subjects in the field of official science) the understanding of so-called metagnomic or metapsychical phenomena, which play a considerable role especially in the life of very young children and of privileged beings. By privileged beings, I mean either healthy primitive people who have remained in contact with nature, or highly evolved beings whom we in ordinary language call sages or saints.

The individual activities of the child at school,—and we may also add, in the family—correspond to a mass of needs, instincts, tendencies, and interests which must express and manifest themselves in healthy conditions if they are not to be repressed, deflected, deviated—or in other words if they are not to take a wrong turning. For all instincts, by the very fact of their having been formed and strengthened in the course of evolution, are normal phenomena. It is essential to give them the opportunity for exercise and canalisation, and, finally, the opportunity of sublimating themselves in the service of humanity.

The discoveries of the last half-century concerning the child's mental growth, both moral and spiritual, have been concentrated in a branch of general psychology known as genetic psychology which can daily count new discoveries to its credit.

The fundamentals of genetic psychology are in touch with the philosophy of the Individual and the Group. The human being progresses by proceeding to a complementary differentiation and concentration of his organs and functions. This is a process which manifests itself in all creation, or at least in living beings. The movement of the Individual towards the Group is none other than that of differ-

entiation. That which was unified, or "global", (to use a psychological term) dissociates itself into several complementary elements which remain associated. This is the normal aspect of this phenomenon. But if the dissociation is accompanied by loss of the initial bond, we are faced with a pathological phenomenon.

Inversely, the diverse elements which make up a living being, tend, in their own separate ways, to reinforce their dynamic union in the service of the single whole of which they are a part. This movement of the Group towards the Individual is that of concentration, the progressive and increasingly emphasised unification of the living being. The lack of co-ordination of movement in the infant is gradually replaced by self-mastery, sureness of one's own self, which is a real force.

The manifestation of the philosophy of the Individual and the Group are so vast that its realm is, to a large extent, still unexplored. In physiology, we already observe the phenomena of the dilatation and contraction of the heart, of the lungs, of intestinal peristalsis, etc. From the emotional point of view normal sensitivity and insensitivity are likewise situated at opposite poles, not as antinomies, but as polarised dualities. From the point of view of the will, flexibility and firmness are, in the same way, expressions of differentiation and concentration.

But it is perhaps in the realm of the mind that the interplay of the movements towards the Group and the Individual are the most apparent. It is true that analysis is a dissection of reality, but it can only be of value if the unity of the mind proceeding in this analysis is retained. Besides, the products of analysis would be useless if its elements were not reassembled by syntheses into bundles of increasing size, co-ordinated to form a logical hierarchy. That is the work of science.

However the most important thing is to know how to discover, in the realm of the religions, the symbolic imagery

which attempts to represent the conquest of the mysteries of the cosmos by the human intellect, and further, the tendency of the individual to close personal contact with "The Being". A French philosopher, Maurice Blondel, has written a book called "The Being and the Beings". This title in itself shows the urge to oppose—or rather to co-ordinate the multiple beings and the One Being that the evolved religions call "God", and to make them participate mutually. God is at the root of the Cosmos, beyond man and the Logos in man. The Logos is the Order of the Universe reflected in the spirit.

The principal and the most ancient religions of the world have based their symbols on this conception of the Individual and the Group. The dualities of heaven and earth, spirit and matter; the two recurring influences of inspiration—where the Individual is the source—and aspiration—where the return to the Individual appears as the ideal, are as old as the world.

Childhood is pre-eminently the time of life in which the conquest of the Group is the dominant factor, under the inspiration of the one whole, the source of individuality; but a condition of this conquest of the Group is the gradual consolidation of personal unity, logical thought, and self-control.

Here, the great normal and fundamental instincts come into play: the will-to-live, soon modified into the will-to-live-better;—emotional attachment: loving and being loved and appreciated;—the vision of the cosmos in the form of symbols, seen both as a means of satisfying individual and collective needs, and as a place in which the family, the tribe, the race, is required to subsist;—the sense of social cohesion organised under the ægis of an imposed authority; these four levels, forming one whole, represent together the psychological and pre-conscious needs.

The stages of individualism, of considered reasoning, of sociability come next. These will appear, each in their own

time, normally and healthily in the degree in which the preceding stages were accomplished firmly and peacefully.

These seem to me to be the principles of the Activity School. In them, we can see the unfolding of a fundamental philosophy. These same principles are those that I presented in 1905 to the "Académie des Sciences Morales et Politiques de France" under the title: "The Philosophy of Education".

PRINCIPLES OF EDUCATIONAL RECONSTRUCTION

DR. ZAKIR HUSAIN

After a long night of bondage the Indian people are face to face with the dawn of freedom. In spite of the enormous difficulties of the very first days of its existence, our great social democracy is already engaged in hammering into shape a pattern of just honest and graceful living together which will make it, we trust, loved and respected by all men of goodwill. Indian education has a historic mission to perform in initiating and sustaining this fascinating pattern of civilized life. It should, therefore, be a matter of great concern to all of us as to how Indian education grows and develops. There is, as you know, no dearth of suggestions and proposals and schemes for educational expansion, reconstruction and reform. Actuated by a real or expected social or economic change, an act of thoughtless intellectual imitation or a deeply-rooted Weltanschauung, by an exaggerated conviction or just a fleeting fashion, the variety of these educational proposals is simply bewildering. But a careful student will miss one thing in most, perhaps all, of them. There is seldom an attempt to give to these proposals of educational re-organization a scientific educational basis. Any field of non-scientific guess is the dilettante's paradise. Most of our educational thinking, I am afraid, is done in the unchartered freedom of such a paradise! We may well deliberately restrict this wayward freedom and try to relate our schemes of educational reform and reconstruction to a clear understanding of the educational process which alone, I think, can supply a scientific foundation for them. What, then, is the nature of this educational process? How is the culture of the mind possible? The process of mental culture or education shows a striking resemblance to the process of the growing development of the human body. As the body, from its embryonic beginnings, grows and develops to its

full stature by means of suitable and assimilable food, movement and exercise, in accordance with physical and chemical laws, so does the mind grow and develop from its original dispositions to its full evolutionary cultivation by means of mental food and mental exercise according to the laws of mental growth. This mental food is supplied to the mind by the cultural goods of the society in which the mind is placed : its science, its art, its technique, its religion, its customs, its moral and legal codes, its social forms, its personalities. These material and moral goods of culture are, all of them, the product of the mental efforts of some individual or group. They are products or images signifying the meaning their originators wished to embody in them. They are objectifications of the human mind with a significance, objective externalized facts with a meaning. In this objective form they carry the impress and portray the structure, vaguely, perhaps, at times, but definitely and distinctly at others, of the mind which formed them. The quality of the thought and feeling, of the desire and accomplishment of their creators has become latent in them. They are, so to say, the store-house of their mental energy.

Now, these cultural goods are the only means of setting the educational process into motion, they are the only food for the cultivation of the human mind. Surrounded by the treasures of culture, which society has placed at its disposal, the growing mind, unconsciously at first, more and more consciously later, takes hold of these cultural goods and uses them for its gradual development. When these goods of culture are so used they become educative goods. They were first products of culture, they now become producers of culture ; cultivated minds had produced them, they now cultivate minds. But, and that is important to remember, every mind cannot make use of the same cultural goods for its cultivation. What, then, are the goods on which a certain mind can thrive and grow to its full development? This brings us face to face with human individuality. Every man has his own specific way of reacting to the world of men and

things. We trace this to the peculiar configuration of his physical and psychical functional dispositions and call this specific mode of reaction, which expresses itself in feeling, willing, and acting as well as in perceiving and thinking, his native individuality. On the basis of this original individuality, hardly susceptible to any considerable change, is built up with the help of objective culture a more developed individuality, a *Lebensform*, a life-form, as Spranger has called it. You are, of course, aware of the numerous attempts made to place the myriad individualities into groups for purposes of classification. The work of Bahnsen, Sigwart, Ribot, Paulhan, Fouille, Stern, Spranger, Jung and Jsapers is no doubt known to you. I would like to detain you for a while with the observations in this connection of a great European educationist, George Kerschensteiner, who is not so wellknown in our country. I venture to do so on account of their fruitful bearings on the question of educational reorganization.

We are all aware, says Kerchensteiner, of two basic psychological attitudes towards men and things—an attitude of contemplation and an attitude of activity. Now pure contemplation does not concern itself with acting on or producing anything in the outside objective world. But it is not for that reason inert, it does work up what it imbibes of the outside objective world. It is not just passively receptive. it involves the inner mental activity of viewing and considering and reflecting and meditating and giving a meaning to the elements of consciousness. It is an attitude of significant, meaningful perception, forming and shaping and creating in the realm of consciousness and in this sense active ; although not in the sense of the other basic attitude observable in human beings which is directed towards the realization of objective factual relationships in the world of phenomena. This activity of the contemplative, as also of the active attitude, can be either mainly imitative or mainly creative. The imitative activity, in contemplation as well as in action, can be either purely

mechanical or may be preceded by a contemplative operation of understanding what it imitates.

Contemplation and action, again, can each be of two kinds in view of their aim, end and purpose. You can either be moved to contemplation by the perception of objects or some of their aspects in the region of sense-experience or by their relations to something beyond experience, the end or purpose is either immanent or transcendent. In the first case it can either be interested in the reality and existence of things, their being and becoming, how they come to be and cease to be, or it can be interested in their purpose, their significance, their value. Both these attitudes of contemplation we can call theoretical attitudes, pure theoretical in the first and telologic or axiologic theoretical in the second case. The scientific goods of culture are the results of the objectification of these two attitudes. In both of them there is a consciousness of separation not only between the subject and the object, between the contemplator and the thing contemplated, but also between the form and the content of the latter.

In cases where contemplation is not concerned with the validity and reality of things but possessed of their outer or inner appearance, then, although the distinction between the subject and the object still persists, that between the form and the content vanishes. One does not, in such cases, recognize the content by an act of reflection but by direct experience. This is the æsthetic attitude. Its objectifications produce the æsthetic, the artistic goods of culture.

The psychological attitude which gets its satisfaction by the contemplation of transcendental value-relationships is called the religious attitude. In some of its extreme forms not only the distinction of the form and the content but even that of the subject and the object is obliterated, as in cases of ecstasy. This is the mystic religious attitude. The objections of this attitude produce the religious goods of culture, its religious codes and symbols and ceremonials and, not the least, its religious personalities. For the mystic or the religious experiences sets a torch aflame which burns

through life, giving warmth and light to all who come close to it.

Now, if we consider the active attitude as against the contemplative attitude, that is, which seeks to objectify factual relationships, we find that it too can be of two types according to the nature of its end or purpose. The end or purpose of an action is determined by the value one seeks to realize by means of that action. The satisfaction one desires from the action is due either to the value which the action has directly for the doer or to the value which it has in producing satisfaction in others. The active attitude, then, is either egocentric or heterocentric. The egocentric active attitude can either aim at the acquisition, preservation and expansion of the material apparatus of life or at the enrichment of one's moral personality. We may call it egocentric-material in the first case, egocentric-ideal in the second. The roots of egocentric action lie in the soil of self-preservation and self-assertion ; those of heterocentric action in sympathy and affection. The heterocentric attitude can aim at the satisfaction of someone, not the doer or of some group to which the doer himself does not belong ; or it may aim at the satisfaction of a group of which the actor is himself a member. We have the altruistic attitude in the first case, the social attitude in the second. A third active attitude is that in which the value of the action to the doer lies in the action itself, it is the a-social active attitude, the objective attitude.

From these considerations Kerschen steiner derives three basic contemplative types—the theoretical contemplative, the aesthetic contemplative and the religious contemplative—and three basic active types—theoretical, aesthetic, religious—each in four variations, the egocentric, the social the altruistic, and the objective. But pure types are rare ; the configuration of individuality depends not only on the dominance of one or more of these basic forms, but also on the varying degrees of intensity in which the several attitudes enter into its composition.

We have now passed, in brief review, over the two essential constituents of the educational process, the various types of mind to be educated, each with its specific dominant quality and the goods of culture, which are the means and instruments of their education, themselves products of the various types of mind. Now the basic axiom of the educational process is that the cultivation or education of the individual mind is possible only by means of cultural goods whose mental structure, wholly or at least partially, corresponds to its own mental relief. The specific mental constitution of the educand determines his original indigenous circle of interest. These interests are directed towards goods of culture which are the products of similar mental constitutions, objectifications of similar interests. At various stages of the mind's development these interests may be said to represent the totality of that individual life and so, in their pursuit, all the aspects of individuality get, so to say, their exercise and attain their growth. This is then followed by grasping similar cultural goods of a higher complexity and the mind gets along from strength to strength in its development. And, what is quite natural, according to the principle of the heterogeneity of ends, these interests branch off into newer and fresher side-interests and these sometimes vie with the original ones in importance and vehemence and are responsible for the growth and development of the other constituents of the individual mental structure. The original technical-practical interest of an actively constituted boy may well grow into theoretical and aesthetic and even religious interest. If, when this branching off into newer interests takes place, the environment fails to place at the disposal of the growing individuality the cultural goods of the corresponding mental structure, these budding elements in his mental growth may never come to bloom and suffer permanent atrophy. You cannot hope to educate the theoretically inclined boy except through the theoretical goods of culture and you can bring him to an understanding and appreciation of the other regions of culture also primarily

through theoretical goods. The culture of the mind of the aesthetically-gifted pupil is possible only through goods of the aesthetic type ; you will attempt in vain to educate him through goods of the theoretical or practical mental structure. The door to culture can be opened for him only by means of the goods of the aesthetic artistic type. Once this door to culture is opened by the key specifically suited to a certain pupil, many avenues may lead into the vista, for regions of culture are not isolated islands entirely detached one from the other, they are joined to each other by a thousand connecting links. When once the mind begins to assimilate the mental food provided by goods of culture adequate to the dominant feature of its own structure, other mental qualities—and always a number of them are present or manifest themselves at various stages of the mind's growth—also get a chance of developing on goods whose mental pattern corresponds to them. From art to science and technique ; from science to art and technique ; from technique to science and art ; a thousand transitions in a thousand nuances are possible. But if some of the forms of psychic structure are entirely absent from a mind, then cultural goods corresponding to them cannot be the means of cultivating it. We cannot bring the unmusical ear to experience the real beauty of a great symphony ; we cannot hope to cultivate the mind of a colour-blind person through masterpieces of painting. We knock in vain to open out before most of our children the windows to the cultivation of the mind by means of theoretical instruction, for in that aged-period the dominant psychological attitude is one of practical activity. Even that precious cultural good, personality, can make its contribution to the cultivation of other minds only through the basic attitudes of a social mental structure, through sympathy, love, confidence and reverence. Even personality can speak to us only in our language—the language of our soul, which is the language of our specific mental structure. Entirely alien structures represented in a personality are beyond our comprehension and we can just pass it by without being any the

better for it. Personalities embodying mental structures analogous to our own can grip us as few things can, and help us on in the course of our mental and the spiritual development. The flame of culture is transferred more effectively from a soul to a kindred soul than through the agency of material goods. Every cultural good, in short, has an educative value besides the cultural value attaching to it in its own region of culture. The immanent educative value the cultural goods possess only in relation to mental structures which correspond to the mental structure of their producers. "Education," it has been rightly said, "is the individualized, subjective revivification of objective culture. It is the transformation of the objective into the subjective mind."

It is one of the most important tasks of scientific education, as also of cultural psychology, to discover these educational values immanent in cultural goods of various kinds. It is also one of its urgent tasks to classify the multiplicity of psychic dispositions into psychological types, mental reliefs and life-forms. Since culture, in its rich diversity and overwhelming totality, cannot at once act as an instrument of education, it has to be divided up into separate cultural systems as adequate means for the education of the corresponding types of mind or the corresponding aspects of a mental structure. But the culture of the individual also implies an organic unity of its various constituents; it is, therefore, the educational psychologist's task to discover how the mind can pass from one dominant psychic attitude to another and how unity can be achieved among the various elements of the mental structure growing into a harmonious personality. For, as Simmel has well said, "culture is the path of the mind from a narrow closed unity, through an unfolding expanding diversity, to a developed expanded unity."

Let us cast a glance now at our schools in the light of our basic axiom. I hear some one say that the view of individualisation of education, this axiom seems to demand, is nothing new, good teachers in our schools have all along

practised it, our Teachers' Colleges have already long been advocating it. Words sometimes deceive. Yes, there has been individual attention to pupils—it does not matter for the argument if the quantity has been infinitesimal—but that has been confined to finding ways and means of introducing individuals to a certain cultural good, and it has never meant selecting different cultural goods for the education of different types of mind. The axiom of congruence between the mind which is to be educated and the cultural goods which are the means of its education demands consideration not only of the subjective but also of the objective side. It requires that schools should not be so one-sided in their instruments of education as they really are. The multiplicity of schools-subjects—a multiplicity that is constantly growing and practically every proposal for reform concludes with a further addition to the number—may make one feel that this charge of onesidedness is not well-founded. A little scrutiny will show, however, that it is a very one-sided multiplicity. For these educational media are mostly of a similar kind, they correspond to the theoretical attitude of mind. Even the choice of theoretical goods is very one-sided, for with the exception of some sort of history—which too is usually disjointed information—one misses in our curricula all sciences which deal with the objective relationships of individual to society, with state, law, education, economy, sciences, that is, which could be useful in the cultivation of the social aspect of mind. One further misses in the curriculum goods of the moral-egocentric, goods of heterocentric altruistic, and the heterocentric social, goods of the practical-technical and goods of the objective attitudes of mind ; that is, one misses all the goods of culture which can be the most potent means of education of the vast majority of youthful human beings, goods which do not only explain in a theoretical fashion the aims and objects and moral forms of social life but which make the young directly experience these aspects of life and thus help effectively in the development of these aspects of mind. And even in the choice of our theoretical goods we

sometimes just lump together the mathematical, the scientific and the linguistic, unmindful of the fact that they correspond to three distinct varieties of theoretical talent. Yet, in spite of these defects, in spite of the obvious neglect of several aspects of mental development, no one can say that the time-tables of these schools are not already full with subjects to overflowing. Where, under the smothering weight of these subjects, is there any room for the pupils' own initiative and spontaneity? How is that to be explained by the tendency to mistake information for education and by the great prestige enjoyed by what is called general culture. We must hasten, I am convinced, to fight both these thoroughly wrong notions. We should learn to distinguish between the informational and the educational values of the various subjects of study and should look upon the school as a place of educating the mind and not of amassing ill-digested information. When we teach many languages we feel we are giving much education, although for purpose of the development and discipline of the mind all foreign languages have a similar quality. The habits of logical thinking can be developed by means of Greek as well as by means of French, grammatical concepts can be grasped in Sanskrit as well as in Arabic, æsthetic perception can be quickened by reading Sophocles or Shakespeare as well as by reading Kalidas or Mutanabbi. From the point of view of the cultivation of the mind the important point is the consideration as to which of these lends itself to more effective use for these educational ends. The natural sciences similarly, are all good instruments of training in habits of logical thinking and in the formation of exact and precise concepts—one as good almost as the other. The various branches of mathematics share the immanent educative value of logical formal thought and exact concept-formation with the natural sciences and are helpful besides as training in functional thinking by means of analysis and in spatial perception by means of geometry. One foreign language, one of the natural sciences and mathematical analysis with plane geometry should suffice for the education of

the capacities latent in the theoretical structure of a mind representing all the three intellectual aptitudes involved. But the education of the mind is apparently not considered enough—a man ought to know and know more and still more. For that is considered to be general liberal education. The goods of culture, adequate only to a certain theoretical mental structure, are heaped one upon the other to the great detriment of the real culture of the mind. A good of culture, to yield its full educative value, requires the single-minded devotion of a corresponding mental structure which should, as it were get possessed of it, reproduce, reconstruct, reshape it on its own. Such preoccupation with a good of culture demands self-limitation, but it also postulates elements of knowledge pertaining to other regions of culture and it is here that the mind begins to cast its net wider and draws nourishment from the adjoining cultural regions. The introduction to these fresh fields is best secured when the subject's absorbing interest in its work or study brings him face to face with problems where knowledge of other fields of culture is helpful and fruitful. That is the way to general education and not an agglomeration of similar cultural goods, with equal emphasis on all, from beginning to end. General liberal education can only be the fruit of a life-time of devoted work on goods of culture corresponding to one's spceific mental relief, the training and nurture of one's innate mental capacities and then through this developed agency partaking of the other cultural values whose doors may not be totally sealed for want of the corresponding mental configuration. We may not presume this fruit to fall into the lap of a youth of 16! Manysidedness may be the end, to aim at it in the beginning is to dissipate mental energy. No, if our educational system is to be reconstructed in the light of the basic axiom of the educational process, it will have nothing to do with this inflated valuation of information nor with this naive over-estimation of an impos-

But there are obvious difficulties in reconstructing our sible general culture.

educational edifice on the foundation of this axiom of congruence between the subjective and the objective mind. It may sound all right in theory, some would say, but how can it work in practice? How shall we discover the mental structures of the millions of boys and girls who will now pass through our nationally conducted schools? Who will distinguish any differentiations of structure among boys and girls of six or seven coming to our Basic Schools? Even if at the age of 11 or 12 you succeed in noticing in a number of pupils the manifestation, say, of the theoretical, contemplative attitude can you with any degree of certainty predict the direction this theoretical attitude will finally take? Will you not be often deceived by passing inclinations into reading the presence of aptitudes which the pupil will very soon practically repudiate? The child is a great experimenter and tries its hand at all sorts of things. It is great at imitation. Both these circumstances may make us assume permanent aptitudes where there is just an ephemeral inclination. Dilettantism, even among grown-ups, is perhaps an infantile survival of these tendencies. Then, a psychical attitude manifests itself at different times in different persons, due partly to its place in the total mental configuration and partly to the total situation in which the individual happens to be placed. These and many other circumstances seem to render the application of the axiom, I have placed before you, difficult in practice. How are we to go forward with educational reconstruction on the basis of this axiom? Can we at all? I feel we can, and although I may not presume to detain you with details, I shall just indicate some of the chief things we shall have to do.

In the early years of the school system, which we provide for the children of our nation, we should see to it that instead of initiating the child into several cultural goods corresponding to the same psychological aptitude we should provide the educative goods subserving all or as many as possible, of the aptitudes and refrain from making them all obligatory. We should, above all, introduce the goods cor-

responding to the dominant psychical characteristic of the early age-period, namely, practical activity. One can see, as one runs, that the young human beings during this age-period are pre-eminently practical and active in their attitude and disposition. They think, as it were, with their hands, and learn by doing. They seem to recapitulate, in a way, the whole history of the human race, whose intellectual work has grown out of the manual. At this stage in life, when boys and girls are bursting with active energy, and almost invariably insist on doing things with their hands, why should we, in our self-satisfied stupidity, make them sit silent and sombre brooding over books and swallow irrelevant, unwanted information, getting passively educated by others' grace? Even if our one-sided intellectuals look upon manual work with a degree of superior contempt and sneer at its possibilities as a real instrument of the culture of the mind, we should not hesitate to do the right thing by the education of our future generations. No, in spite even of all our Vice-Chancellors, the No-More-Vice-Chancellors and the Not-Yet-Vice-Chancellors, in spite of all that the so-called "men of culture" might say or insinuate, we should make educationally productive manual work the chief educational good in our basic schools. If authority be more convincing than insight, it was no less cultured a man than Goethe who said, "There are certain measures which should form the fundament of all education. With hand-work must begin all life, all work, all art."

Then, during the period following Basic Education, when the differentiations of mental structure become noticeable, the axiom of congruence between the subjective and the objective mind urgently demands a diversified system of Secondary Schools or Colleges adequate to the needs of development of the chief types of mental make-up—theoretical schools of the literary type, theoretical schools of the mathematical scientific type, technical schools, art schools, agricultural and commercial schools and, perhaps, Teachers' Academies. One thing, however, must be constantly kept

in view. We should remember that however scientifically we diversify our secondary education, none of these new schools can hope to be accurately adapted to the specific needs of all individual pupils in an equal measure. Innumerable variations are possible within the same type. It is, therefore, essential that the whole of time of the pupil is not claimed by the prescribed work of the school and that opportunities are given and facilities provided for the pupils to apply themselves spontaneously to aspects of culture not quite adequately represented in the required school programme.

Even in the field of higher education, I think, it is at these points of what may be called "concentrated application" that the real opportunities of insight and revelation and cultural growth lie for each individual. By adopting the axiom of congruence as the guiding light throughout our schemes of educational reconstruction we seem apparently to limit the portion of objective culture which goes to the cultivation of the mind, but we make the mind grapple with the cultural goods which correspond to its make-up, to work on them, to assimilate them, or reconstruct them, to change them, improve them, to live the values inherent in them and to venture to create similar values. We make the mind work and work earnestly, be it grappling with theoretical goods, be it in applying itself to practical-technical goods. For by trifling with things or trifling with ideas or trifling with words, by just mechanical work or just mechanical learning by heart the mind does not get educated. It gets its culture when it is gripped by cultural values embodied in appropriate cultural goods, when it grasps them, understands them, reconstitutes them, creates them. All such work, mental or physical, is educationally productive work that can educate. There is no other royal road to education. Our educational institutions from the Basic Schools to the University will all have to be places of such work. Only so will the goods of culture be made to yield the values inherent in them and the minds receiving education will live and ex-

perience those values. The mental energy stored in goods of objective culture by their producers and lying there as latent energy will, by the application of the kindred receiving mind, now transform itself into kinetic energy and help in the growth and development of the subjective mind. At our educational institutions, which shall no longer be places of passive receptivity, but of active experience, the pupils shall have facilities to experiment, to discover, to work, to live ; where work would fashion character and living would shape lives and like all healthy work and like all good life, they will grow into homes of co-operative communities engaged in fruitful co-operative endeavour, with active efficient members exercising initiative and accepting responsibility, through an inner urge for self-discipline, self-realization and mutual helpfulness. The true value of knowledge comes only when it functions ; and only when its use is harnessed to the service of the absolute values does it reveal its true significance and exercise its liberating mission. In the words of an English educationist "Knowledge is idle in a community if it becomes the private possession of an esoteric coterie. Knowledge has redeeming and life-giving power only when it continually re-enters the life and work of the community." Our seats of higher learning must become temples of such redeeming knowledge and communities of such worth-while living. The reconstruction of our national education in the light of the basic axiom, I have placed before you will imply nothing less than the transformation of our educational system from a random growth to a consistent whole, the transformation of our educational institutions from places of intellectual theoretical one-sidedness into those of practical human many-sidedness, from places of passive receptivity into those of active spontaneity, from places of incoherent knowledge to those of thorough mental discipline, from places of amassing information to those of living and experiencing the values inherent in the goods of culture, from places of individual self-seeking into those of co-operative social endeavour. No reform which

falls short of this is worth looking at. To bring about this great reform there is much that psychologist and educationists could do. There is, above all, the urgent need of applying their trained minds to the two inevitable sides of the educational process, the objective and the subjective side. The psychological structure of the goods of culture, which are the only available instrument of education has to be carefully studied. The various types of mental-reliefs and life-forms have to be thoroughly investigated. You have to find the enlightening answer to the two cardinal questions of education : What is the structure of cultural goods, of the diverse items in our cultural heritage? What is the structure of the individualities whose education is our concern? Without a clear answer to them education will grope in the dark. The selection of goods of culture appropriate as instruments for the cultivation of various types of mind, the initial division of the regions of culture and their ultimate possible integration, the problems of the curriculum, that have to be scientifically dealt with—problems usually left to the mercy of complacent superior whim, comfortable unintelligent tradition or considerations extraneous to the demands of the educational process advocated by ignorant vehemence in places of power. The problem of the classification of schools according to the dominant life-forms, the proper canalization of the main stream of pupils coming from the more or less undifferentiated basic schools to the diverse types of secondary institutions will need your guidance for a right solution. And guidance will not be enough, a fairly numerous staff will have to be trained to perform the work with some degree of scientific reliability in a fast expanding system of national education. Ours is a big country and when our democracy sets about the task of educating its masters—and set about it, it must immediately, if disaster is to be avoided—we shall require an army of teachers so numerous that many are staggered by the mere mention of its size. Now the selection of the right type of teachers and their proper education is a task which cannot

be left to chance or hasty improvisation. All educational effort is doomed to ignominious failure if we do not succeed in selecting the persons best suited for this work and in equipping them as effectively as possible for one of the most responsible tasks of society. You will have to tell us as to who shall be privileged to perform this most important of national services, how to select these teachers. A thorough analysis of the nature of the educators' work, an intelligent determination of the type of life-form where the capacity for such work has to be looked for, an appreciation of the additional qualities for a teacher of a number of pupils, as distinguished from an individual perceptor, will be necessary if you are to give anything like convincing helpful guidance in this important choice. Ample work for our psychologists and educationists, but fascinating work, too, in view of the great possibilities of thought and research as also in view of the promise it holds of rich harvest. I shall not have entirely wasted your time here if I succeed in persuading at least some of you to take up this significant work.*

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EDUCATION IN ASIA—III.

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In this Section it is proposed to invite the attention of the Conference to certain specific problems, connected both with the ideology and technique of Education, which we have to solve with due regard, no doubt, to our special conditions but also to the interests and welfare of Asia and the world as a whole.

I *The relationship of State to Education*

This question covers many problems of practical importance, e.g., the respective spheres of State effort and private effort in Education; the degree of control that the State should exercise over schools; the dangers inherent in the domination of Education by the State; the inadequacy of a *laissez faire* policy which leaves this vital social service to the mechanical operation of the law of supply and demand. In brief, it is a reflection, in the educational field, of the eternal issue between Freedom and Organisation and the proper solution is *not* choosing the one and rejecting the other but of finding the right mean that will reconcile its values of both. I would like to suggest that, in the particular stage of our development, the State will have to assume a great deal of direct responsibility for education, at least in the lower stages, because reliance on private effort cannot meet the large scale demands of the present situation and it has, in fact, failed to produce worthwhile results. But it will be equally necessary to ensure freedom of experimentation—not merely by allowing or tolerating it but by directly encouraging and financing experimental work on which ultimately all qualitative improvement depends. The State should go even further and use its resources of organisation and finance to make the results of such experi-

ments available to other workers in the field. An organisation like this Conference, or a regional branch of the UNESCO might well assume the responsibility for making the results of significant educational developments available across national frontiers. Another important problem, which comes under this head, is that of securing the fullest educational and cultural autonomy to all minority groups and special regions, for, while there may be something to be said in favour of large-scale planning and uniformity in the political and economic field, in the cultural domain real progress depends on catering solicitously to the needs of individuals and small groups.

2. Education for Democracy and Peace

This problem is at once national, Asian and international. During recent decades we have had a tragic experience, in the West and, in a lesser degree, in the East also, of how the resources of education and culture can be utilised to develop simultaneously an aggressive and warlike mentality in foreign affairs and a docile, unquestioning acceptance of dictatorship at home. In conformity with our deeply cherished historic ideals and values, it should be the ambition and privilege of Asia to use her growing power and influence in International Councils in favour of Peace and the development of democratic institutions. The present tense situation is not the result of any accidental or temporary causes but is the cumulative outcome of deep-rooted political and economic tendencies and forces operating for many decades. If we are drawn into this unholy vortex of power politics, either as principals or as satellites, and join the game of exploitation, we shall be helping to hasten the world to its well-deserved doom. But if we can win and guard our own freedom and reconcile it with the freedom of all other nations and peoples, if we can become the champions of the cause of all oppressed groups and countries and help them to attain their rights and if, by our scrupulous

political integrity we can put to shame the grasping and greedy politics of others—if, in a word, we can raise politics to a moral plane—we may help to stabilise the tottering equilibrium of the world.

Democracy and Peace, in the modern world, are not really two separate problems but two phases of one and the same problem. Real democracy is more than mere equality of political rights, and implies quality of social, economic and cultural opportunities also. Unless we can establish such genuine Democracy we shall not be able to remove the basic tensions which are ultimately the real cause of War, whatever the immediate, superficial causes may appear to be. Thus Social Justice, which is the real ethical inspiration of Democracy, is seen to be a *sine qua non* of Peace. It should, therefore, be one of the most important long range objectives of our educational policy to facilitate the growth of real democratic institutions and, through them of devotion to Peace. We must, however, remember that the *spirit* is much more important than the form and that education is concerned not with the advocacy of a particular political structure which may be called democratic and yet leave life largely untouched and unimproved but with the *basic values* of a democratic social order: co-operation, tolerance, social and economic equality, readiness to accommodate differences and welcome cultural variety and, above all, respect for human individuality as the supreme asset in life. And these can surely be inculcated and strengthened through proper organisation of education. It will be necessary for us, therefore, to examine how the curricula, methods, organisation and the entire ideology of education should be re-oriented with this objective in view. This is not an entirely virgin field as, in many countries—notably Great Britain and America—a great deal of work is being done in some pioneering private schools as well as in State schools to strengthen the democratic spirit and promote an international outlook amongst the students. We

should be ready to learn from them and, after critically studying their experiments, adapt them to our circumstances. In this effort we shall have one rather important advantage over Europe and America in as much as we have not to fight against a strongly entrenched imperialistic, or aggressively nationalistic mentality. In fact, with the ill-fated exception of Japan, no Asian country has, for centuries, shown any marked spirit of aggression. So the development of an international outlook—and to a lesser degree of a democratic ideology—does not offer a really stubborn problem, provided we set about it in the right way.

3 Vocational and Technical Education

In this field Asian countries have a great leeway to make and its importance obviously arises from the fact that the whole problem of technological and industrial development is bound up with it. Without adequately trained personnel, we cannot have technical development and unless there are large-scale plans for industrialisation, there is neither a sense of urgency for training the personnel nor the possibility of absorbing them in suitable lines of work. This vicious circle has to be broken and in many countries, there are already indications that this is being done. Mark the Development Plan being prepared in India, China, Iran and other countries. The problem now is to train technicians quickly and this can be done partly by utilising the facilities available in Europe and America and other Asian countries for the purpose and partly by building up scientific and industrial institutes in our own countries where the services of foreign experts may be utilised so long as they are necessary. India has adopted both policies—she is sending several hundred students every year for technical training abroad and has recently undertaken the establishment of big scientific and technical institutes in India. It is, however, essential that the actual direction of industrial enterprises should remain in the hands of the people of the

country and should not pass over, directly or indirectly, into the hands of foreigners. We should take care not to place in their way again the temptation to which they succumbed in the 19th century.

4 *The Status of the Teaching Profession*

Learning and scholarship have always been held in high esteem in Asia and the work of teachers has been regarded as akin to the work of men of religion. So far as can be judged from the data available they were not financially very well off in the past but their economic status did not compare unfavourably with that of other ordinary citizens. They enjoyed, however, a high degree of prestige and social esteem. Lately, there has been a marked deterioration of the position on account of the operation of several different factors. The traditional association of education with religion has largely broken down and it has not been replaced by any general consciousness of its high social significance and purpose. Again, the general economy of society has changed definitely, almost aggressively, into a money economy which means that material wealth is the criterion on which people's social worth and importance is usually judged. The teacher is poorly paid—so poorly paid, indeed, that one feels reluctant and ashamed to specify the salaries—and he is consequently relegated to a far back seat in the social hierarchy. One of our urgent problems is to raise his economic status and prescribe a minimum national scale of pay below which no teacher may be paid in any State or Private School. The Burnham Scale of Salaries, which has been recently revised, did this, many years ago, for teachers in the United Kingdom and it has had a far-reaching effect on the quality and efficiency of the teaching personnel. We must do likewise and at least ensure that the school teacher is not rated lower in pay than other social functionaries doing work of similar importance and difficulty. This will facilitate the diversion of the requisite talent to the educational field.

Further, it is necessary that the great gulf which separates teachers of primary schools from those working in higher institutions should be appreciably reduced and there should be a reasonable approximation between their enrolments and other connected facilities. This is to be urged not only on grounds of justice but also because this is the only way in which the teaching profession can be organised and consolidated and the importance of teachers' work, irrespective of where he is working, can secure recognition. In India—and I believe the situation is no different in other countries—the social and financial status of primary school teachers is particularly low and they are not regarded generally as doing work which is just as significant as that, say, of University Professors. Consequently they develop an inferiority complex which is bad for them as teachers and as human beings. In Asia, with its ancient tradition of reverence for all knowledge and all teachers, we must resolutely break down this caste system and organise the entire profession on a footing of equality.

It would not, however, be sufficient to free them from the constant financial worries which cripple their efforts at present. Teachers, Society and the State should also co-operate to raise their social status. Society and the State can devise many schemes for rehabilitating the position of teachers, for instance, by due recognition of work of outstanding merit, practical acknowledgment of their status at public functions, and associating them more closely with community activities and local administration. On the other hand, it is the business of teachers to win the respect and appreciation of the community by improving the quality and standard of their teaching, by developing a high degree of professional integrity and pride and by interesting themselves in the wider social implications of their work. They must become not only efficient agents for imparting literacy and education, in the narrower sense of the word, but should visualise their

activities as part of the broader problem of social reconstruction. It is only this realisation that can give a dynamic inspiration to their work.

5. *The Training and Exchange of Teachers*

Closely connected with the preceding question is that of providing adequate professional education for teachers. There is no comprehensive system of teacher training in any country in Asia and the percentage of poorly qualified and untrained teachers is quite high. This is a very serious difficulty because all our schemes of educational reform and improvement depend for their success on securing a personnel possessing the requisite efficiency and ideology, which only good training can ensure. The Scheme of Post-War Educational Development for India rightly places teachers' training in the fore-front of its programme and it is necessary to give it the same priority elsewhere. In the past, this training has been narrowly conceived as concerned primarily with technical efficiency. In the new orientation, equal (if not greater) emphasis should be placed on the inculcation of the right ideology. If the particular ideology of life for which Asia stands has any value—as we believe to be the case—education is obviously one of the main agencies through which it can be communicated from one generation to another and the teachers are its proper custodians.

Undoubtedly, it is important that all teachers should be imbued with the finest spirit of their national culture but it would also be useful, for some of them at any rate, to understand and appreciate the basic values of Asian culture also. This can be attempted in several ways. Some promising teachers might, for example, be given a chance of working in other countries and profiting from such experience. This implies a scheme for the interchange of teachers, of all grades, amongst various Asian countries. This Conference will serve a very useful purpose if it can stimulate this tendency and teachers, scholars and

students are exchanged freely between the countries of the Middle East, the Near East, the Far East and India.

6 *Interpretation of Inter-Asian Culture*

Cultural intercourse further postulates the study of other languages. So far, we in India, for instance, have had our contacts with other Asian countries mainly through the medium of English rather than the languages of the countries concerned—the only welcome exception being contacts to some extent, between India and Muslim countries through Persian and Arabic. This is not enough. There should be a more widespread study of other Asian languages—not, indeed, to the exclusion of English and other Western languages, for culture knows no frontiers—so that we may have a chance to understand our neighbours directly rather than through the medium of a foreign language. A tendency in this direction is already visible, e.g., the recent move to start the study of Russian at Delhi University and it will, one hopes, receive a further stimulus as a result of the setting up of direct political relations between India and other Asian countries. Each embassy may well have a cultural attache specially charged with the duty of interpreting the culture of his people to the country concerned. Some embassies in Europe have already made such arrangements; there is no reason why we should not do the same.

This work of interpretation will be greatly facilitated if an organisation is set up to encourage and assist the translation of significant and important books of each language into others. At present we know far too little of what is happening in the Asian world or what good books are being published in Chinese, Japanese, Arabic, Persian, Russian or Indian languages. Even if we were keen to translate, we would not know how to select suitable books. There is need for a Bureau to which all such questions could be referred for advice and which might serve as a 'general clearing house' for information on matters of common cultural interest.

PSYCHOLOGY AND THE REHABILITATION OF HUMAN SOCIETY

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THE NEED FOR DEPTH PSYCHOLOGY

Efficiency, however, is only one of our goals. In fact it is the lowest goal. Had man been all body with no soul, subject only to mechanistic and deterministic laws, then efficiency by itself would have afforded him complete satisfaction. Today countries whose political ideologies are dominated by materialism, determinism and behaviourism are seeking only this goal of lesser value. We in our country with a hoary spiritual tradition will not and cannot be satisfied with mere robot-like efficiency. We have never lost sight of the fact that man is body, mind and soul. In any scheme of national rehabilitation, therefore, we should aim at the attainment of the higher values of life. How are we to set about the realisation of these values?

The programme that I have sketched above for the rehabilitation of our society is confined to the outer layers of the human mind: the deep lying core has not been touched as yet. Maladjustment in trade or profession is not the only cause for our social ills today. There are other causes, irrepressibly dynamic, operating from the ugly depths of the unconscious in the human mind. Often they assume the most impenetrable disguises. We must penetrate into the deep-lying, forbidding caverns of the human mind and cleanse the augean rubbish that has accumulated there. We must ruthlessly apply the lancet supplied to us by depth psychology, and drain the suppurating ulcers in the unconscious.

EVOLUTION OF THE INSTINCTUAL STRUCTURE OF THE HUMAN MIND

It is one of the irrefutable findings of depth psychology that 'man is as much driven by his instincts as any other creature, and that the function of intelligence—by which he was to be distinguished from the brutes—is to serve him in the following up of his instinctual needs.' I have said already that *man is fully and truly defined as an instinctual animal*. In an oft quoted passage the leader of Hormic Psychology says, 'Take away these instinctive dispositions with their powerful impulses and the organism would become incapable of activity of any kind. It would lie inert and motionless like a wonderful clock whose main-spring had been removed or a steam engine whose fires had been drawn. These impulses are the mental forces that maintain and shape all the life of individuals and societies, and in them we are confronted with the central mystery of life and mind and will.'

In the face of the formidable array of facts marshalled by depth

psychology it will be utterly futile to deny that man's mind is merely a bundle of instincts. There is nothing more and nothing less than these primitive impulses in the structure of the human mind. As we have to solve the very practical problem of how to bring happiness to the doors of afflicted humanity, we need to know the origin and the course of development of our instinctual nature. Phylogenetic and ontogenetic studies carried out on the psychological level have revealed to us the secrets of mental evolution which had puzzled the old-time arm-chair psychologists. The primordial undifferentiated homogeneous instinctual matrix, call it *horme*, the *elan vital*, *libido* or what you will, the bed-rock of the life of the organisms, first differentiates, in the course of its evolution, into a positive and a negative impulse, the former tending towards the maintenance and continuation of the individuation of the organism and the latter to the subordination and even the sacrifice of the individual to the group. The sex, aggressive and death instincts, as well as those relating to alimentation now begin to appear. Psychoanalysis and other allied schools of depth psychology have painted for us a striking picture of the dynamics of mental evolution at the lower levels in the unconscious depths of the mind. We are familiar with the manner of working of the forces of inhibition, regression, projection and transformation at this level. But between the levels conceived by Freud and those with which McDougall starts there is a vast abysmal gulf shrouded in thick darkness and mystery. Elsewhere¹ I have made an attempt to bridge this gaping chasm in our knowledge of the history of mental evolution. But I must confess to the highly speculative nature of my hypothesis. Here is an unexplored region awaiting a daring band of pioneers who will blazon the path for us to follow. It will need the cooperative efforts of depth psychologists, comparative psychologists and field anthropologists and archeologists to break through this dense impenetrable jungle of the human mind, but when the region is penetrated it will undoubtedly yield up its secrets.

I would invite you to conceive of the upward surge of life energy in the Bergsonian manner as the shooting up of a multi-explosive rocket which generates other equally multi-explosive projectiles at each detonation. Psychoanalysis takes us up to a certain point in our efforts to follow this impressive and complicated development of the human mind through the regions of the unconscious. But soon we lose sight of our rocket as it plunges into the murky regions of impenetrable gloom that I have mentioned above. And as it emerges again into light on the threshold of consciousness, the leader of Hormic psychology is ready there to receive and guide us. It is easy, speaking comparatively, to trace the evolution of mental structure and function from the instinctual

1. Naidu, P. S.: *The Hormic Theory* (In Print, Allahabad).

levels conceived by McDougall right up to the highest cultural levels attained by man. The human mind, let it be remembered, is structured at the start of the course of its development, but not completely structured. This inherited structure was originally described by McDougall in terms of his set of instincts, but later in his career the leader of hormism spoke of propensities instead of instincts. 'A propensity is a disposition, a functional unit of the mind's total organisation, and it is one which, when it is excited, generates an active tendency, a striving, an impulse or drive towards some goal.' An innate propensity functions always in conjunction with an innate ability, and every ability has two aspects—the perceptive and the executive ; cognitive and motor. Of the innate propensities man has a certain number, about seventeen according to our author. These are (1) food-seeking, (2) disgust, (3) sex, (4) fear, (5) curiosity, (6) protective or parental, (7) gregarious, (8) self-assertive, (9) submissive, (10) anger, (11) appeal, (12) constructive, (13) acquisitive, (14) laughter, (15) comfort, (16) rest or sleep and (17) migratory propensities. A group of very simple propensities subserving bodily needs, such as coughing, sneezing, and breathing should be added.²

When a propensity is excited by the stimulation of its perceptive ability and is linked to certain innate executive abilities, it is accompanied by a definite and appreciable feeling. The subjective aspect of this experience is what has been called an emotion. Innate propensities, innate abilities and their conative effects are the units of mental structure. They are inherited and constitute the raw material of the edifice of life. Starting with this material man builds up the complicated patterns of behaviour which make or mar his own future life and the lives of his fellow beings.

The human mind, be it noted, is dynamic. In the course of its development the loose structure that is inherited is very considerably modified and re-patterned. The elementary units are so many centres of force and many of them are antagonistic to one another. In the course of mental evolution a few may dominate over the rest, or two or three elements may combine to produce a harmonious pattern. The primary mental elements thus get organised round men and objects into concrete sentiments. A little later, abstract sentiments come into existence. And on goes the human mind along the path of its development forming innumerable sentiments of the concrete and abstract types. These sentiments constantly come into conflict with one another, and very soon it becomes necessary to resolve the conflict by creating a hierarchy of sentiments. A graded scale of sentiment-values has to be organised by each individual for himself, and the master-senti-

2. McDougall, W.: *The Energies of Men*.

times when man has to make a supreme effort to climb one more step towards unity, and it is at these ties that psychogenic disorders are most common and dangerously infectious. The present is such a critical time and calls urgently for the curative and preventive measures of psychotherapy.

We must begin our work in the nursery, carry it on to the school and finally extend it to cover the home, the place of business and of recreation and every other field of human activity. Child guidance clinics which are now few and far between should be organised on a nation-wide scale, and through these clinics arrangements should be made not only for treating the mental ailments of children but also for preventing them through the proper psychological education of parents and primary school teachers who are the 'villains of the piece'. Parents must be made to realise that children are not meant to be so many channels for draining off the energy of their complexes. The danger should be brought home to them of their unaided attempts to treat their own children for mental troubles. They should be encouraged to bring their mentally sick children to the clinics for treatment.

A very important duty which the child guidance clinics should take up at once is the psychoanalysis of elementary school teachers. It is now a well established principle of mental dynamics that sympathetic induction of emotions and sentiments operates both at the conscious and the unconscious levels of the mind. The teacher, without being aware of it, may infect the children under his charge with the ugly complexes hiding in his own unconscious. Let him be subjected to analysis, and let his unconscious be inoculated, and then the danger of infection will be considerably reduced. Not only teachers, but all those placed in charge of groups of men in any of walk of life should be inoculated psychologically in the manner prescribed by psychoanalysis. Here then is a most indispensable essential service for the nation which has yet to be created, and the need for whose creation is most pressing in the interests of individual as well as national welfare and happiness.

What, then, about parents? We are not neglecting them. In fact, we shall get at them before they become parents. We have spoken of the Children's branch of the All India Analytic Service. Of the Adult's branch of the same service, the marital section is a most important one. Before and after marriage, and also at the time of their early parenthood, life-partners will find it exceedingly profitable to consult the specialist who understands the dynamics of their unconscious. Your mind may be your own, just as your car is. But it goes without saying that driving blindfold will result in wreckage!

In addition to the marital section the Analytic Service will have Industrial, Political, Legal and other branches charged with the duty

of handling the unconscious in these institutions organised for human welfare. Such an All India Service operating in close collaboration with the Psychological Service already mentioned, and other services contemplated by planning committees will secure for us an amazing amount of happiness which we are sadly missing today.

EFFICIENCY AND HAPPINESS NOT THE BE-ALL AND END-ALL OF HUMAN LIFE

And now I take up the last and the most important aspect of the rôle which psychology has to play in reorganising human society. After efficiency has been secured through the instrumentality of applied psychology, and after an appreciable degree of happiness has been attained with the help of depth psychology, the question still remains, what does all this lead to? What is the final goal of human endeavours? Are efficiency and happiness ends in themselves, or only means to a supreme end beyond themselves? These questions have to be faced and answered, and *it is here that INDIAN PSYCHOLOGY comes in* to help us.

THE TRUE GOAL OF HUMAN LIFE

The Hormic branch of depth psychology tells us how the germinal mental structure develops into sentiments, concrete and abstract, how these are organised into graded scales of values and how finally a permanent scale with a supreme master-sentiment or sovereign sentiment comes into existence. It is in the sovereign sentiment that we must look for our final goal. It is this pole star of life that should guide all our movements on earth. In the East as well as in the West, in ancient as well as in modern times, several master-sentiments have been tried and found utterly wanting. They have proved to be mere will-o'-the wisps entangling man's feet in the morass of greed, lust and unholy passion for power. Society, state, nation and even humanity were accorded at different times and in different places the seat of sovereignty in the mental scale, but sooner or later they proved to be so many quasi-divinities with clay-feet. They may be worthy of reverence as mere *dwarapalakas*, but unfit to be worshipped as the supreme *ishta* of our life. And that supreme ideal is to be found in the *sanctum sanctorum* at whose gateway the lesser ideals wait and watch as servants. It is none other than what our scriptures call PARA BRAHM. It is the realisation of this Para Brahm that is the highest goal of human life. In fact, there is no other real goal for us. Realising this supreme ideal, we realise our own true self.

The course of evolution of mental structure and function, as we have already noted, points to the master-sentiment as the goal for man.

Now, there is one supreme test of the worth of any given goal of evolution. Does it, after it is reached, keep the mind still under the sway of the desires, passions and enslaving sentiments which belong to the lower stages of evolution? Does it keep the door open for the mind to regress to the lower levels of attachment to objects of sense? If it does, then it is unworthy of pursuit as the supreme goal of life. If now we weigh all the pseudo-master-sentiments in our scale we shall find them woefully wanting in virtue. Para-Brahm-regard is the only goal that will pass our test.

Our own psychology prescribes this goal and also points the way to reach it. I shall merely enumerate the stages or steps prescribed by our spiritual psychologists for the attainment of the true goal of life. First comes *sradha*, faith in divinity, then the company of holy men and *nishta*, concentration, meditation and prayer, then *ruchi* or taste for spiritual enjoyment, then *asakti* or attachment for the Lord, followed by *prema* or divine love and *mahabhava*, the final realisation. True, in this anti-spiritual age this may seem a formidable task for the masses. But those of us who are favourably placed and have command over others should follow this path. And the unique mental law of sympathetic induction will do the rest for the masses.

CONCLUSION

Psychology, then, that is worthy of the name teaches us that in any scheme for the rehabilitation of society we should follow the natural course of evolution of the human mind. That course is from *efficiency* to *happiness*, and from *happiness* to *self-realism*. The ascent of man is from knowledge to social service, and from this to the realisation of Divinity ; from *brahmacharya* to *garhasthasram* and from this to *vana-prastha* and *sannyasa*. As I was writing these concluding sentences my mind conjured up an image of the noble path which humanity has to tread for salvation, in terms of the relative locations of the great institutions in my holy city of Prayag. The path runs from my University to Swaraj Bhavan, and from Swaraj Bhavan to the Shrine in the Bharadwaj Asram! From calm contemplation of truth to its testing in the service of society, and thence forward to the supreme joy (*anandam*) of Union with God-head! This is the path that psychology prescribes for all of us. This lesson I have learnt from my synthetic study of Eastern and Western Psychology, and I crave to pass it on to you in all humility and prayerfulness.

OUR TASK AHEAD

MAULANA ABUL KALAM AZAD'S ADDRESSES

Education in Free India*

Historically speaking this the fourteenth session of the Board as thirteen have already been held. But to be more accurate, I think we should call it the inaugural session of the Board, since the first thirteen took place in the Indian empire which on 15th August, 1947 came to an end and with it a long chapter of Indian history. Today we are assembled in a new India which has yet to make its history.

The change in the political situation has greatly affected the temper and nature of the work which we have undertaken. The scales in which the educational problems were weighed by this Board upto now have grown out of date. New scales with new weights will have to be substituted. The dimensions of the national problems of the day cannot now be judged by the measurements which have been employed so far. The new aspirations of new India will require a fresh outlook and new measures to tackle its problem.

With whatever depth of vision and sympathetic imagination the Board might have tackled the educational problems in the past, it could not escape the fact there was no Free National Government to support it. In spite of its desire to have the fullest scope, it had to keep itself somewhat in restraint. Now things have changed. The nation, about the educational problems of which you are going to deliberate, has its own Government at your entire disposal. The Government in its turn expects that you too, conduct your deliberations with the same tenacity of purpose and breadth of vision as are guiding the administration to-day.

But if we want to adopt new measures with fresh determination and redoubled efforts, it should not mean that we do not acknowledge the past services of the Board. Its lengthy reports covering thousands of pages are a record of the zeal and ability with which the task was handled in the past thirteen years and the present day educational activities of the country bear testimony to it. Probably the most valuable service rendered by the Board was the preparation of the scheme of basic educa-

*Address at the meeting of the Central Advisory Board, New Delhi,
13th January 1948.

tion in 1944. It was the first occasion in the history of British India when the problem of elementary education was presented in its true aspect. A scheme was then promulgated which contained the elements of broad outlook and bold action, the two things which were least expected in the then prevailing circumstances. The name of Sir John Sargent, who was our Education Adviser, is intimately connected with the scheme.

Now we have to think how far this scheme can be adapted to suit the changed circumstances and how soon obstacles in our way can be removed. But I will not discuss this question at this time, as an educational conference which is to tackle such problems has been called to meet here as soon as this session is over. We shall have ample opportunity of taking up these questions there.

But there is a particular aspect of the question to which I shall invite your attention. In connection with the scheme of the basic education the question of religious instruction had cropped up at the time. Two committees of the Board pondered over it but they could come to no agreed decision. I should like that this question may be reconsidered in the light of the changed circumstances. For our country this question has a special importance.

It is already known to you that the nineteenth century liberal point of view concerning the imparting of religious education has already lost weight, even after the first great war has given it a decisive shape. At first it was considered that religions would stand in the way of the free intellectual development of a child but now it has been admitted that religious education cannot be altogether dispensed with. If national education was devoid of this element, there would be no appreciation of moral values or moulding of character on human lines. It must be known to you that Russia had to give up its ideology during the last world war. The British Government in England had also to amend its educational system in 1944.

So far as India is concerned, the problem presents itself in an entirely different shape, Europe and America felt the need of religious education as it was observed that without religious influences people became over-rationalistic. But in so far as they are working in Indian life we have to face the other side of the medal. We have no fear that people will become ultra-rationalists. On the other hand we are surrounded by over-religiosity. Our present difficulties, unlike those of Europe, are not creations of materialistic zealous but of religious fana-

tics. If we want to overcome them, the solution lies not in rejecting religious instruction in elementary stages but in imparting sound and healthy religious education under our direct supervision so that misguided credulism may not affect the children in their plastic stage.

It is obvious that millions of Indians are not prepared to see that their children are brought up in an irreligious atmosphere and, I am sure, you, too, will agree with them. What will be the consequence if the Government undertake to impart purely secular education? Naturally people will try to provide religious education to their children through private sources. How these private sources are working to-day or are likely to work in future is already known to you. I know something about it and can say that not only in villages but even in cities the imparting of religious education is entrusted to teachers who though literate are not educated. To them religion means nothing but bigotry. The method of education, too, is such in which there is no scope for broad and liberal outlook. It is quite plain, then, that the children will not be able to drive out the ideas infused into them, in their early stage, whatever modern education may be given to them at a later stage. If we want to safeguard the intellectual life of our country against this danger, it becomes all the more necessary for us not to leave the imparting of early religious education to private sources. We should take it rather under our direct care and supervision. No doubt, a foreign Government had to keep itself away from religious education. But a national government cannot divest itself of this responsibility. To mould the growing mind of the nation on right lines is its primary duty. In India, we cannot have an intellectual mould without religion.

There is another problem on which you have to take a final decision now. What is to be the medium of instruction in our educational institutions? I am sure there are two things with which you will agree. First, that in future English cannot remain the medium of instruction. Secondly whatever the change may be in this direction, it should not be sudden but gradual. In my opinion so far as higher education is concerned, we should come to the decision that the status quo may be preserved for five years. But along with it provision may be made by the universities for the coming change. I should like you to make your suggestions to the Government after due deliberations.

But in this connection a fundamental question arises with regard to Indian language. How is the change to be brought about? Is university education to be imparted through a common Indian language or provinces may be given an opportunity to have their own regional

languages for university teaching? English was a foreign language. We were greatly handicapped by having it as our medium of instruction. But we were also greatly benefited in one way that all the educated people in the country thought and expressed themselves in the same language. It cemented the national unity. It was such a great boon to us that I should have advocated its retention as the medium of instruction, had it not been fundamentally wrong to impart education through a foreign language. But obviously I should desist from offering this advice. I put it to you if only till recently a Madrasi or a Punjabi or a Bengali felt no difficulty in receiving education through a foreign language, why should he be handicapped if he were to be educated through one of the Indian languages. If instead of English we adopt an Indian language, we shall certainly be able to retain the same intellectual unity which was created for us by the English language. But if we fail to substitute an Indian language for English, our intellectual unity will certainly be affected.

The alternative course before us is to have regional languages for university teaching and one common compulsory language for Central Government and for inter-provincial communication. Anyhow it is but necessary that you should come to a final decision on this point after discussion and deliberation.

Speeding up Educational Progress*

The first issue before the conference refers to the provision of basic education for every citizen of the State. It is accepted on all hands that without such education a modern democratic state cannot flourish or perform those functions which are expected of it. The scheme of Post-war Educational Development prepared by the Central Advisory Board of Education has been accepted by the Central and the Provincial Governments. Steps have already been taken to set on foot the programme of action according to a first five year plan, but I must point out that all these have been done according to old methods and on the old scales. After the realisation of our independence, we cannot however, be content with programmes which were considered adequate for the old regime. Thus, no one will for a moment tolerate today that 40 years must elapse before the full scheme of basic education for all the inhabitants of this land can be implemented. In fact, even half that period

*Address at the All-India Educational Conference, New Delhi, 16th and 17th January 1948.

will seem to many to savour of delay and procrastination. We must, therefore, devise measures by which the educational progress of this country can be so accelerated that we reach our objectives within a much shorter time.

I know the many difficulties and obstacles which face us. I know that on account of the happenings in the recent past, the attention of the Government and the people has often diverted from constructive work. After full consideration of all these factors, I would still assert that education cannot wait. Even if other nation building activities of the Government have to be slowed down or deferred on account of such difficulties, education, at any rate, must be pushed forward as rapidly as possible. We must not, for a moment, forget that it is the birth-right of every individual to receive at least the basic education without which he cannot fully discharge his duties as a citizen.

In talking of basic education, we have to deal separately with the problem of providing education to school-going children and to adults. The population of India today, after partition, is roughly 24 crores, if we leave out of account the people of the States. The school-going population will, therefore, be about 2,93,72,000, if we consider the age-group of 6 to 11 years. If we calculate on the basis of even 3 teachers for every hundred pupils, this would require about 9 lakhs of teachers for teaching close upon 3 crores of boys and girls. I will not raise here the question whether we should discourage single-teacher schools, though the best educational opinion favours at least two teachers for a school. In any case, the provision of 9 lakhs of trained teachers immediately seems an altogether impossible task and nothing that the Government can do can remedy this defect overnight. In fact, this seems to be one of the main reasons why 40 years was regarded as the minimum period which must elapse before educational facilities can be provided for all citizens of the land.

We have, however, already seen that we cannot wait for such a long time and, therefore, my appeal will be to all educated men and would urge upon every educated man and woman to regard it as a sacred national service to come forward and serve as a teacher for at least two years. They should regard it as a sacrifice to the national cause and accept for their services whatever allowance the State may afford. We may also consider some kind of conscription for the purpose. If every matriculate is required to put in one year's and every graduate two years' service in education before he or she obtains his

or her certificate, we would get a large supply of teachers for our purpose. If 2 lakhs of educated men and women come forward every year, we can in five years realise the minimum number of teachers necessary for fulfilling our plans. This will, however, be an emergency measure and cannot continue indefinitely. We must, therefore, devote these five years for the greatest possible expansion in the provision of facilities for training teachers, so that by the end of that period, we may gradually replace volunteer teachers by teachers who have taken up teaching as their vocation.

Another great obstacle towards immediate provision of educational facilities for all is the financial implication of constructing the necessary school houses and other buildings. This, however, need not and should not deter us. I would go so far as to say that we need not just now make any provision for building expenses at all. India is a country where for nine months in the year pupils can work in the open without any difficulty or injury to their health. In villages, if necessary, educational work can be carried on under trees and even where structures have to be put up, whether in town or village, these can be built with bamboo and mud at a much lower cost than a pucca building would cost. In addition, we must never forget that in India there have already been voluntary contributions towards the establishment of schools and I have no doubt that if we can tap fully the resources of private munificence, the problem of meeting the cost of educational structures will be at least partially met.

Another chief obstacle to the immediate fulfilment of the Basic Education Plan is the problem of finance. For basic education alone we require at least 9 lakhs of teachers. The Pay Commission recommended a scale of Rs. 30—Rs. 50 for such teachers on the pre-war scale. I realise that this is hardly enough to attract the best type of candidates, but as I have stated earlier, my appeal is to educated men and women to regard this educational service for two years as a sacrifice in the cause of the nation. They must therefore agree to work on this meagre pay and look at it more in the nature of an allowance than wages for their labour. I have suggested that we should have at least two lac volunteers every year which will give 4 lacs of such volunteers at a time from the second year of the enforcement of the scheme. Even on the basis of pay suggested in the Pay Commission's Report, this would mean a wages bill of Rs. 2 crores per month or Rs. 24 crores per year for the next five years. The amount actually spent on Primary Education by the Provinces and the Centre as shown in the budget for the year 1945-46 is as follows:—

Name of Province	Expenditure on Primary Education by various Provinces during 1945-46	Expenditure on Adult Education by various Provinces during 1945-46
ASSAM	21,66,186	
BIHAR	2,09,820	
BOMBAY	1,71,22,281	Figures are not
C.P. & BERAR	23,60,391	
MADRAS	2,89,28,403	available.
ORISSA	16,77,017	
UNITED PROVINCES	57,52,008	
Total	5,82,16,106	
BENGAL (Undivided)	74,10,142	Figures are not
PUNJAB (Undivided)	57,66,474	available.
Total	1,31,76,616	
Total of all Provinces	7,13,92,722	
Centrally Administered Areas		
AJMER-MERWARA	2,29,634	
CIVIL & MILITARY STATION BANGALORE	1,03,958	Figures are not
COORG	47,430	
DELHI	2,72,564	available.
MINOR ADMINISTRATIONS	1,49,960	
Total	8,03,546	
Grand Total	7,21,96,268	

The above figures have been taken from the Provincial General Educational Table. Since then there have been considerable increases in the provision for Education in the Central and Provincial Budgets, but figures are not at present available for the years 1946-47 and 1947-48, except in the case of the Centre. In the Centre, the Budget provides for a little over Rs. 11 lakhs for 1947-48. We may, however, ignore these variations as well as the variation that has been caused by the partition of the Provinces of Bengal and Punjab.

We would, therefore, have to find additional funds to the extent of about sixteen crores for the next five years. In Bengal, an attempt has been made to find money for educational purposes by the imposition

of an educational cess. It is for you to consider whether some such method may not be applied to other Provinces in order to meet part of this gap. You have also to suggest what further steps the Central Government can take, in addition to what it has already done.

I now come to the problem of providing for the education of adults who are illiterate. Its importance need hardly be emphasized, especially to a body of educational experts like you. It is obvious that with the extension of democracy, the problem of adult education has become even more important than it was in the past. As you know, some work for adult education has been started in the Provinces since 1938 but this was on a very small scale and must be increased and expedited manifold, if we are to obtain the desired results. Adult education has two aspects viz. (a) arrangements for making the adults literate, and (b) the provision of measures to enlarge their minds and enable them to take an intelligent interest in the affairs of the country.

I will take up the question of education in the second sense first, as obviously this is more important in the case of adults than mere provision of literacy. Such expansion of mind of the adults can be largely effected today through the use of scientific methods and machinery which has made our task in this respect much lighter than it was before. There is experience of countries like Russia and the U.S.A. where open-air drama, the film and the radio have been used to very great effect. Russia has, in fact, succeeded in carrying out her successive five-year plans largely through the use of such scientific methods and machinery. We should benefit by the experience of these countries and draw upon the vast stores of educational films which have been built up in Russia and U.S.A. At the same time, it has to be remembered that our conditions differ in many respects and their experience will have to be modified to meet our requirements. I am glad to inform you that the Education Ministry has recently established a department of Social Education which will take this problem up. Expansion of the Department is, however, necessary in order to make it possible to provide such dramas, films and radio programmes in all Indian languages. I hope that very soon the Ministry will be able to publish complete plans and schemes for this purpose.

The problem of imparting literacy to adults must be taken up along with that of providing basic education to school-going children. For this purpose, we must not only depend upon the teachers who are engaged in such schools, but also call upon all Government employees of all categories to render such voluntary service as may be possible.

This would be necessary, especially in the rural areas where it would not be possible to provide any alternative machinery for adult education. Government employees can render great help both in their spare time by working in night schools and Sunday Schools, and also by their examples in introducing a 'drive' for literacy among their own subordinates who are illiterate. A time must soon come when literacy will be made one of the conditions for any employment under the Government, and in the meantime, Government are considering methods by which illiterate Government servants may be encouraged to become literate.

I now come to the second broad problem which we have to discuss in this Conference today. This concerns the medium of instruction in the schools and colleges. You are already aware of my views on this question. I told that there is no place for English as a medium of instruction in future India, but at the same time there should be no precipitate action that may damage the cause of education. I hold that the replacement of English as a medium of instruction should be gradual and stage by stage so that there is the least possible interruption or interference with the process of education in the country.

I think it is not necessary to raise the question of the medium of instruction in the primary and secondary stages. Opinion is unanimous that instruction in these stages can be imparted only through the mother tongue. Differences arise only when we come to the stage of education in the universities. Two sharply divided schools of thought hold the field. There are on the one hand those who want one common language as the medium of instruction for all the universities in India. There is another school who hold that education in the universities should be imparted through the regional language. I realise that there are weighty arguments in favour of both the alternatives. The Central Advisory Board, which has just completed its session, has discussed this question and decided to appoint a Committee of experts to go into it and submit recommendations. I have been asked to nominate the members of the Committee and will announce the names as soon as this Educational Conference is over.

I placed my own views before the Central Advisory Board and said that we should not change the medium of instruction in the University suddenly but allow a period of five years during which we can prepare for the gradual replacement of English by an Indian language. This would mean that by the sixth year, English would no longer be necessary as the medium of instruction in the universities and an Indian language could take its place. I am glad to inform you that the Board is in full agreement with this view.

One important problem in this connection is in respect of scientific terms, but the Central Advisory Board has tried to solve it by declaring

that scientific terms are international, and it would be a serious mistake to try to translate them. I agree with the view of the Board and believe that this is the only rational solution of the difficulty.

I may here refer to the experience of other eastern countries which have already made the experiment of coining new words for scientific and technical terms or importing them from ancient classics. In Egypt the question of scientific terminology became important in the 19th century when Egypt took to modern European education on a large scale. Egypt, as you are aware, has a rich classical language from which it can derive most scientific terms. In fact, Arabic possessed many terms in Astronomy, Chemistry, Physiology and other Sciences which have since been incorporated into European languages. It was therefore easy for modern Egypt to coin new Arabic terms in the old moulds and one group in Egypt sought to adopt these Arabic terms for current use in Egyptian education. Many words were thus derived from the Arabic Classics and many new words coined, but experiment soon proved that this was not the happiest solution of the problem. With experience, the Egyptians were convinced that the scientific terms in current usage in modern Europe should be adopted, as they have become international and do not now belong to any particular nation or country. Turkey and Iraq have also come to the conclusion that in matters of science and knowledge there should be no narrow nationalism but a truly international approach. Similar has been the experience of China and Japan. It must, however, be admitted that for certain technical terms, especially in Philosophy, Logic and Mathematics, many terms are already available in Indian Classical languages and we should certainly use them, especially as in their case there is not the same universal agreement as in the case of scientific terms.

The next problem I want you to consider is the question of reforms in University Education. As I have already stated, there can be no question of narrow nationalism in the field of knowledge, but at the same time we must see that there is no wrong perspective of a nation's past history and culture nor a failure to encourage the highest ideals in national character and civilisation. Unfortunately, this has happened in India and I will draw your attention by way of example to the two particular instances of Philosophy and History.

To take up Philosophy first. Greek Philosophy was revived in Europe through the agency of the Arabs who were its commentators and critics during the middle ages. It was only during the Renaissance that direct translations were made from Greek and Latin. The result is that in Europe, even the general history of Philosophy starts with the Greeks and ends with modern European Philosophy, touching merely the fringe of Indian and Chinese thought. This is the history of Philo-

sophy which the universities teach in India. But you will all admit that this does not represent the true facts of the development of philosophical thought in the world. No one can today deny the supreme achievements of the Indian mind in the realms of metaphysics and philosophy. It is true that recently Indian Philosophy has been introduced as one of the subjects of study in Indian universities but it has not yet gained the position which it deserves in the general history of the Philosophy of the world.

One of the earliest schools of Greek Philosophy is that of Pythagoras. The tradition of his visit to India may or may not be true, but his Philosophy shows unmistakable marks of the influence of Indian thought. There is little doubt that the Indian mind had already advanced beyond the stage reached by Pythagoras. In fact, almost every school of Greek Philosophy has its counterpart in India. In addition, there are flashes of insight which we do not find in Greek Philosophy. I think that with the exception of two specific branches of learning, the Indian mind has shown itself superior in every respect to the achievements of the Greeks. The only two exceptions are in Logic and Astronomy. Aristotle's "Logic" is superior in structure and scope to Indian "Nyaya", while in Astronomy Ptolemy's "Majestic" is superior to Brahma Gupta's "Siddhanta" and the work of Aryabhatt. We therefore need a new History of Philosophy in which Indian Philosophy may find its rightful place.

Similarly in the field of History. Up to the time of Vincent Smith, there has been no reasonably true or correct History of India in English. Even Smith's History is defective and in many respects out of date. All histories used in our universities today reflect these defects. They suffer from both lacunae and distortions. Nothing is more important today than the reorientation of historical studies from the primary to the highest stages. This is a task which the universities must immediately undertake. The most practical method would be to prepare books in English which can then be translated into all the Indian languages. This would not only mean economy in labour but also give uniformity in tone and treatment of the subject. I would, therefore, appeal to all Indian universities to help in this noble task, and I can assure them that the Central Ministry will extend to them every possible help.

Another important question that I would like the Conference to consider is that of the study of the oriental languages and culture. We must admit that this has been most inadequate till now. I am sure there will be no difference of opinion that in the future we must make ample provision for remedying this defect. For this, two things are immediately necessary. We must, on the one hand, have a reform

and simplification in the methods of teaching and, on the other, we must afford both encouragement and facility for such studies.

Even where oriental subjects have been taught in the universities, they have been treated in a most cavalier fashion. If we look at the plight of Sanskrit or any other of the classical languages in the universities, we cannot deny that this has been done in a most half-hearted fashion in spite of the fact that such studies are essential for a true appreciation of Indian History and Culture. What applies to Sanskrit, applies also to the study of Arabic and Persian.

I would like to draw your attention to the provision of facilities for the study of other oriental languages as well and especially of Tibetan and Chinese. It is well known that many of the Buddhist scriptures and literature are preserved in Tibetan, though the original in Sanskrit has been lost. For instance the "Tarka Bhashya" of Mokshankar Gupta could not for long be obtained in Sanskrit but a Tibetan translation was available and till recently that constituted the only source of our access to his thought. It is only lately that the original has been found and published in the Gaekwar Oriental Series.

The accounts of Chinese travellers are similar sources of illumination in respect of ancient India. Other treasures lie hidden in Chinese language and literature for the interpretation of our ancient history, if only they were accessible to us. For these reasons it is essential that our universities must provide adequate facilities for the study of these oriental languages. We must not forget that in the past, India was a Centre where the currents of Asiatic thought met and from which flowed out streams which spread to the farthest corner of the Asiatic Continent. To truly appreciate Ancient India, it is therefore essential that there must be knowledge and understanding of other Asiatic language and cultures as well.

EDUCATIONAL NEWS FROM FAR AND NEAR

The Foundation for Integrated Education :

A new educational organisation has been recently started in the United States under the above title. Its main purpose is to plan a balanced and well-rounded type of education which may serve as a better basis for citizenship of the future than what the present type with its over-emphasis on specialisation and hence fragmentation provides. The Foundation is engaging itself in devising a better integrated curriculum and its approach is fundamentally conceptual. Its special function is to encourage the development and teaching of an overall concept in education and to improve the balance of relationships between physical and social sciences. Interested readers who desire further information about this organisation may direct their inquiries to the Administrative Consultant, The Foundation for Integrated Education, Inc., Lincoln Building, 60 East 42nd Street, New York.

Report of the Secondary Schools Examination Council :

The Report, which is based on the Norwood committee's proposals for the reform of external examinations in the grammar school, declares that an external examination is suitable for two groups of pupils only, those who wish to compete for scholarships or grants which will enable them to enter universities or colleges and those who, having continued at school after 16, wish to qualify themselves for a career. The council does not approve of a mass examination of all pupils at 16, with all the cramping effects which have resulted in the past. The report, in fact, reiterates the principle that an external examination should serve and not dictate school courses. The detailed proposals of the council include the substitution of a General Certificate of Education for the existing school and higher school certificates. Papers can be taken at any of these stages. The ordinary papers are intended for those who are at least 16 and who have taken the subject either as part of a general course in the main school or in a non-specialist way in the sixth form. The advanced papers are designed for specialists who have spent two years on a subject in the sixth form, and the scholarship papers are for candidates for higher education in their third year in the sixth form. Since the General Certificate is to be cumulative, there is no need for a subject to be taken at more than one standard and there will be no compulsory subjects. Examiners will be able to give an Advanced pass in a scholarship paper or an Ordinary pass in an Advanced paper.

Other recommendations of the council concern the modern school. Each pupil, when he leaves his secondary school, is to be provided with a school report giving the fullest possible information about both his attainments and his abilities. In connection with this, objective tests should be set periodically, to help both in vocational guidance and in checking progress and suitability of the course chosen. Further the council suggest external assessment of internal examinations. They do not, however, favour a complete system of external assessment, and point out specially the danger of uniformity in the newer secondary schools, but they go on to recommend experiments, sponsored by the Ministry or the local authority, in which internal examinations are supervised by external assessors.

It is recommended that, if the report is accepted, the scheme should operate from 1950. One striking fact about the report is that thirty-two men and women who formed the council should have found it possible to issue a unanimous report on a subject which has aroused such bitter controversy. The report, if accepted, may well mark the beginning of a new era in English secondary education.

The Retarded Child :

Circular 146 issued by the Ministry of Education, England, discusses in a lucid manner the education of the retarded child in an administrative setting. In dealing with examinations under sections 34 and 57 of the Education Act, 1944 the circular sets the seal to the administrative procedure required of the local education authority in order to make suitable educational provision for all retarded children. The circular reiterates the view that the group of retarded children requiring different methods and degrees of education comprises those whose standard of work is below that achieved by average children 20 per cent younger. In the past emphasis has been laid on children certifiable as mentally defective. Attention is drawn in the circular in this connection to the necessity for the most careful selection of medical officers for this work, since upon these examinations may depend, for good or ill, the child's future welfare in all aspects of life. It is essential in the interest of the schools as well as in the interest of the child that seriously retarded children, especially if they show unsatisfactory behaviour traits should be reported to the local authority under the Mental Deficiency Acts. There is, however, room for much experiment, as the circular points out, within the ordinary school in respect of the education of mentally subnormal children. The subject is dealt with more fully in the pamphlet issued by the Ministry on special educational treatment.

Education in Berlin :

For the third consecutive year, no history courses will be taught in the schools, because the four occupying powers remain in an ideological deadlock over what the courses should include. The Russians insist upon a definitely Marxist version of history.

Professor Whitehead :

The death of Professor Whitehead removes a great figure from the world both of philosophy and, more specifically of educational thought. In his brilliant and richly suggestive little work he interprets his ideas in terms that illumine the whole range of education with a light of quite peculiar power of penetration. Perhaps most significant is his insistence that technical education is as stimulating to intellect as liberal education. "The antithesis between a technical and liberal education," he writes, "is fallacious. There can be no adequate technical education which is not liberal and no liberal education which is not technical ; that is no education which does not impart both technique and intellectual vision."

Formation of U. S. N. S. A. :

University and college students all over the united states have for the first time created a nation-wide organization dedicated to the cause of education and citizenship. The National Student Association was officially inaugurated at a recent convention at the university of Wisconsin, where its headquarters have been established. The number of students endorsing this new agency is stated to be considerably more than one million, representing 351 colleges. The association's constitution pledges to "secure and maintain academic freedom and rights of students ; stimulate the development of democratic self-government ; foster better educational standards, methods and facilities ; work for the improvement of students' social, cultural and physical welfare ; promote international understanding and fellowship ; and aid in securing for all people equal rights and possibilities of primary, secondary and higher education regardless of sex, religion, political beliefs or economic circumstances." In spite of the alleged left-wing political bias of the international union of students based at Prague, the association has decided to co-operate with that organization to prevent American students 'going isolationist,' maintain a link between East and West and retain a platform for spreading the American point of view.

Unesco Notes :

Dr. H. Hubbard, general secretary of the North China Christian Rural Service Union in Peiping has been appointed by UNESCO to

co-operate with the Chinese Government in the fundamental education pilot project which is to be undertaken near Nanking. This is one of three planned by UNESCO for 1948, the others being in British East Africa and Haiti.

UNESCO also announces that schools and universities throughout Canada are entering into direct contact with educational institutions in the war-devastated countries of Europe and Asia. They aim to learn of the immediate needs of the devastated lands and to forge the human links without which material assistance can only be partially successful. Contact is being made through the Canadian Council on Reconstruction through UNESCO which was created in July.

Experiments in Practical Work :

Interesting experiments in practical work are being carried out at the Viggbyholm school near Stockholm. Viggbyholm is a co-educational boarding school which has always included practical work in its curriculum, one fundamental principle being that every pupil who attends the school must learn something of every branch of such practical work at some stage or other of his school career. Thus before they reach the age of 13 all the boys and girls will have learned wood work, pottery, sewing and weaving, but they will have been allowed to spend most of the time on the branch which interests them most. All the tasks must be adapted to the child's stage of development and the interests natural at his age. The children are allowed a great deal of scope to develop their own initiative, to think out ideas for themselves and to try their hand at designing and creating new things. They have plenty of time for their own hobbies and often become quite adept and capable of producing goods with a marketable value. For school festivities the children co-operate in providing the refreshments or transforming the hall or making stage properties. A special course in the school kitchen is included in the curriculum for the boys of 13-14 so that they too will become acquainted with this side of domestic life.

A University Institute for Teachers :

The municipality of Genoa has founded a University Institute for Teachers which has been assimilated to the Faculty of Pedagogy of the official university in Genoa. It confers the following degrees and diplomas: (a) bachelor's degree in literary subjects; (b) bachelor's degree in education; (c) bachelor's degree in foreign languages and literature; (d) diploma of aptitude for the inspection of primary schools. For the degrees a, b and c the studies will cover 4 years and only 3 years for the diploma mentioned under d. To be admitted to any one of these four sections, candidates must possess the teacher's diploma and pass a written test in general culture.

Scientific Talent in India :

To prepare a roster of the Scientific talent that is now available the Prime Minister Pandit Jawaharlal Nehru has appealed to all persons in India possessing Degrees and Diplomas in Science to send complete information about themselves such as age, permanent and present addresses, their scientific qualifications, their present occupation, the nature of the research work, if any, they are engaged upon etc. This information is to be sent to the Secretary to the National Institute of Science, India, University Buildings, Delhi.

Expansion of Primary Education in Bombay :

As a result of the introduction compulsory primary education and its voluntary expansion in Bombay Presidency additional provision of school buildings is necessary and to expedite their construction Government have decided that its contribution should hereafter be three-fourths of the cost of the school building in place of two-thirds as hitherto, the remaining one-fourth being contributed by non-Government sources.

Educational Advancement in West Bengal :

In explaining the programme for educational advancement in West-Bengal at a press conference the Minister for Education hoped that all preliminaries would be complete in two or three months' time after which he would go forward with the execution of the schemes. The chief features of the programme which the Minister presented at the conference are : an educational survey of the province ; appointment of a committee which will formulate a scheme for adult education ; and appointment of a committee which will consider the whole range of school education both primary and secondary. Regarding the scheme of Basic Education by which the previous government intended to replace the entire system of pre-secondary education the Minister stated that he was, in accordance with the suggestion made by the Budget Committee of the legislative assembly party, going to have the educational possibilities of the scheme as well as its financial implications examined by his department. In explaining what the government proposed to do in the field of secondary education the Minister said that pending the enactment of a Secondary Education Bill he was having the grant-in-aid rules examined and revised to secure better teaching and better pay for teachers, better accommodation and equipment and increased income and expenditure of the existing secondary schools.

—S. C. Dutta.

BOOK REVIEWS

EDUCATION OF WOMEN IN MODERN INDIA: All India Women's Conference, Cultural Section. Padma Publications Limited. Pp. iv + 87. Price Rs. 2-8. 1946.

This is a symposium in which a group of distinguished women who have long been the leaders of the Women's Movement in India have given earnest consideration to some of the essential problems of women's education. The subjects discussed cover a very wide field ranging as it does from child education to university and professional education. Each writer expresses her personal opinions based on experience and contacts in her own field but no attempt has been made to fix their ideas and views into a definite matrix or to evolve out of them a-cut and dry scheme on Women's Education. Nevertheless this little book provides unmistakable pointers to various aspects of Education with special reference to women and we have no doubt that the rich fare set forth in it amply justifies the hope expressed by Mrs. J. M. Kumarappa in her short introduction that it will help to provoke such attitudes towards education which might prove beneficial in the training of the future generation of the young women of India.

VISVA-BHARATI QUARTERLY: Education Number, 1947—Volume XIII, Parts I and II.

The Editor in his foreword stresses the importance of education in helping the world to swing back to saintly and ordered living out of the confusion into which it was engulfed during two successive global wars and he pertinently observes in this context that Education for Free India is a challenge and it has to be answered. It is with a view to posing the question rather than suggesting an answer that he undertook the responsibility of bringing out a special Education Number and the rich and varied fare he has offered us bears an eloquent testimony to his laudable efforts in this direction.

Most of the articles provided in this number are necessarily limited to the basic stage of education for it is on this foundation, as the editor rightly observes, that the educational edifice of Free India will come to be built and to this end they seek to expound or offer critical estimates of the two great educational movements started in contemporary India by Rabindra Nath Tagore and Mahatma Gandhi. While Prof. Priyaranjan Sen traces the genesis of the Wardha Scheme of Basic Education, Sri P. S. Naidu and Sri G. Ramachandran respectively direct their attention to the consideration of its psychological and sociological basis. It is amusing to note that whereas the psychologist through his

academic goggles could discover no sound psychological foundations for the experiment in child education initiated at the instance of Gandhiji, the constructive worker finds in it a panacea for all our socio-economic ills. A comparative study of the two systems based respectively on Tagore's educational philosophy and that underlying the Wardha scheme leads Sri Anathnath Basu to the conclusion that "whereas Tagore places his emphasis mainly on the spiritual aspect of man, in the philosophy of Basic Education—though the individuality of the child is not neglected—we find greater emphasis on directing the educative process for the purposes of building a cooperative social order." Another similar study undertaken by Sri Sunil Chandra Sarkar culminates in a like though differently worded view, namely, "whereas Gandhiji depends on a common mission as the chief factor in character building, Tagore depends on a common religion, the religion of Mass". Others interesting topics discussed in this issue include 'The place of Music in Education and culture' by Rabindranath Tagore, 'Indian Education in Upanishadic Age' by Kshitimohan Sen, 'Religious Education in India' by Mirian Benade and 'A primer for Art Education' by Nandalal Bose. Another notable feature is a complete bibliography of Tagore's essays and speeches on topics bearing on education.

—S. C. Dutta.

THE REWA CONFERENCES

M. K. BANERJEE

All-India Education Conference :

The All-India Federation of Educational Associations held its Twentythird Annual Conference at Rewa from the 28th to 31st December 1947, under the presidentship of the distinguished philosopher-educationist, Dr. Sri Sarvapalli Radhakrishnan.

Requesting His Highness Maharajadhiraj Bandhabesh Sri Martand Singh Ju Deo Bahadur, the Maharaja of Rewa, Dr. Amaranatha Jha, the President of the Federation, said that last year when an invitation was extended to hold the Conference at Rewa, the delegates did not know where Rewa was ; they had now discovered Rewa. He gave a graphic picture of the educational developments of the Rewa State in recent years and hoped the State would in the very near future make further progress in these matters.

His Highness Maharajadhiraj Bandhabesh Sri Martand Singh Ju Deo Bahadur opened the Conference with a dignified address. He very aptly pointed to the special significance of this year's Conference which was meeting for the first time in an independent India. He reminded the teachers and educationists of their responsibilities with which they were now saddled and wished the Conference all success.

Lal Yadvendra Singh, Minister for Education, Rewa State, who was the Chairman of the Reception Committee, then delivered his Welcome Address in Hindi. He said, India had been under foreign rule so long and we did not, therefore, have national education. The situation was now changed and Indian culture must pervade our educational system. It was for the educationists to say what kind of education would be suitable for our country. This was a matter beyond the jurisdiction of the administrators and they needed the guidance of the educationists. Mahatma Gandhi had, of course, pointed out the defects in our educational system and with the help of distinguished Indian educationists evolved a system of Basic National Education. Now that India has attained her independence, we must lose no time in reforming our educational system for the future of our country depends on how we bring up our children.

Mr. K. G. Saiyidain, Educational Advisor to the Government of Bombay, then formally proposed Dr. S. Radhakrishnan to the Chair. He was supported by Prof. Diwanchand Sharma of Delhi, Dr. D. Jeevanayakam of Travancore and Sri S. Natarajan of Madras.

The President then delivered his speech extempore which is reproduced elsewhere in this Journal.

Sri M. S. Kotiswaran, Secretary of the Federation, read out the messages from eminent leaders of the country.

The Conference then adjourned. The delegates were entertained to tea and refreshment at the lawn of the Kothi Gardens where His Highness the Maharaja freely moved about and chatted with the delegates.

There were fourteen Sectional Conferences on the mornings and afternoons of the 29th and 30th December. The open session of the Conference was also held in the evening on these days to review the proceedings of the Sectional Meetings. The resolutions passed at the Conference are printed elsewhere.

The concluding session of the Conference was held from 8 a.m. to 12 noon on the 31st December. Dr. Amaranatha Jha, President of the Federation, concluding the proceedings of the Conference exhorted the teachers to play their part in building up a new society and help in the educational uplift of the country.

A remarkable feature of the Conference was the exhibition of students' handworks, paintings and sculptures, scientific and archeological objects, instructional charts and a variety of things of absorbing interest.

There were entertainments of Cinema shows, Theatrical performance (in Hindi) by the students and a special performance of dances depicting aboriginal life by the pupils of the Gond Sewak Sangh, Mandla, in the night, which the delegates greatly enjoyed.

The Reception Committee organised excursions to the Keoti Falls and to Govindgarh and the arrangements left nothing to be desired.

All-India Adult Education Conference :

As usual the All-India Adult Education Association held its fifth conference at the venue of the All-India Education Conference. It was presided over by the Hon'ble Mr. Justice P. N. Sapru of Allahabad. In his Address to the Conference, the President referring to the political change that took place on the 15th August said that it was the adult section of the population that would hereafter determine the nature of the governments that will wield political power. An illiterate or uneducated electorate was a source of great weakness to a democracy. He pleaded for the establishment of Peoples' Colleges and expressed the view that the purpose of democracy would remain unfulfilled unless it was able by a wide diffusion of education and social planning to produce and distribute enough to make life a joyous adventure. Referring to the role of teachers in this task, he said that the teachers of today and tomorrow must be persons imbued with ideals of the social func-

tions of education. "It strikes me, however," he continued, "that this work of adult education cannot and should not be left in the hands of political or sectional organisations. As educationists, you have certain responsibilities and you cannot escape them without being false to the ideals which animate you. The true hallmark of an educated man is freedom from dogma. Freedom to think one's own thoughts, freedom to work co-operatively for the ends one believes in and freedom to express one's thoughts with due regard for the feelings of others are vital both for the advance of knowledge—philosophic and scientific—and the moral progress of man. You are the torch-bearers of this freedom and, therefore, eminently qualified to undertake the work of adult education in a truly democratic spirit."

Mr. K. G. Saiyidain, addressing the Conference, redefined the task of adult education in the newer context of things. It did no longer mean, he said, only imparting of education in the three R's, but concentration on the social and moral re-education, to rekindle reverence for life which all religions have taught and to assert the supremacy of all those moral and spiritual values which ultimately gave meaning to life. He emphasised the revival of faith in those human values which suffered set-back in an atmosphere reeking with mutual, hatred and destruction. Adult education thus boiled down broadly to social education. "We have", he said, "to rebuild the shattered moral fabric through an intense campaign of adult education. If adult education is broadened to mean social education—the education of the whole personality, it can make a vital contribution to the progress of the country."

Many other distinguished educationists spoke on the subject. The workers from different provinces exchanged and compared their notes, read papers and described the results of their experiments.

The Resolutions passed at the Conference are printed elsewhere in this issue.

XXIII ALL-INDIA EDUCATIONAL CONFERENCE

Rewa, 1947

Resolutions Adopted

General :

1. This conference places on record its sense of grief and loss at the sad death of Dr. Ziauddin Ahmad, a former President of the conference. In his death the country has lost an eminent educationist and a distinguished scholar who had rendered signal service to the Aligarh University.
2. While reiterating the resolution passed at the 22nd All India Educational Conference held in Trivandrum on Teachers' Salaries this Conference expresses its regret that even the revised scales introduced in the Provinces are inadequate and disappointing and as such not likely to attract competent and qualified persons to the Teaching Profession. It recommends the adoption of uniform scales of pay to all teachers in both Government and other Government recognised schools commensurate with the high cost of living and consistent with the dignity of the profession.
3. This Conference recommends to the Governments of the Provinces and the states that the Teachers' Charter approved by the Federation at the Nagpur Session of 1935 be made into law to safeguard the interest of the teachers and uphold the dignity of the teaching profession.
4. This conference invites the attention of all the Provincial and state Ministers of Education to the urgency of the problem of mass illiteracy which hampers the progress of the country in sanitation, agriculture, industry, social, moral and religious reforms, public administration, and communal and international relationship. It accordingly recommends immediate introduction of free compulsory and universal education. It places on record its appreciation for the beginning that has been made in this direction in some provinces and states and welcome the contemplated schemes in other provinces and states. It recommends to the Provincial and State Ministeries of Education to consult the Educational Associations in regard to modifications that may be necessary to suit local conditions.
5. This conference recommends that adequate provision be made by all the Education Authorities for the establishment of special schools for the education of the physically handicapped and mentally retarded children.

Childhood and Home Education :

1. This Conference resolves that the educational authorities be requested to organise and assist pre-basic education in India and make an effort to establish central training institutions where teachers may be trained in Nursery Education.

Primary and Rural Education :

1 (a) This Conference resolves that the basic aim of Primary Education shall be to form and strengthen the character, develop the intelligence and physique of children and to make the best use of the school years available in assisting both the boys and girls according to their different needs to fit themselves for life.

(b) This Conference recommends that education in the Primary stage shall be imparted according to the Activity Method—the method of Education through purposeful, creative activities related to local occupations, industries, arts and crafts.

Secondary Education :

1. This Conference strongly feels that in the reorganisation of Secondary Education adequate care should be taken to see that the secondary course is not made rigid and uniform for all but varied according to the pupils' natural inclination, ability, aptitude and needs of future life and recommends that alternative courses be provided for Secondary grade pupils in the following courses of study : (a) a general and agricultural course, (b) a general and commercial course, (c) a general and industrial course in factory areas, (d) a general and Art course, (e) a general and home economics course suited to the home needs of girls (f) a general and Teacher Training course, (g) a general and pre-medical course, (h) a general and nautical course in sea-coast areas and (i) a general and military course.

University Education :

1. This Conference requests the Dominion and Provincial Governments to sanction substantial grants for higher education and research.

2. This conference urges upon the Governments to consider the desirability of coordinating higher studies and research in the different Universities of India.

3. This Conference is of the opinion that six months' military training and six months' social service should be made compulsory for all university students before they are allowed to take a degree. This training period should be suitably spread during the whole course of graduation.

Moral and Religious Education :

1. Resolved that moral and religious education should form an integral part in the educational scheme and recommends to the Ministers of Education that a committee be appointed to frame a suitable syllabus for imparting religious instruction to create the spirit of tolerance.

Internationalism, Peace and Geo-Politics Education :

(1) This Conference notes with satisfaction that some Provincial Governments have made provision for the study of World History in Secondary Education and hopes that other governments would follow their lead.

(2) This Conference recommends that in the Teaching of Geography special emphasis should be laid on the cultural and human aspects of the different countries under study.

(3) With a view to promoting Inter-provincial understanding this Conference recommends the establishment of Exchange of Professor and Teachership.

Examination :

(a) This conference is of opinion that the present scheme of examination needs to be remodelled on a more rational basis, giving due recognition to the different aspects of the pupil's life at the various stages of education—primary, secondary, and university.

(b) While welcoming the establishment of the Central Institute of Education at Delhi, the Conference recommends that similar Research Institutes for scientific investigation about examinations and other problems of education be started in different provinces and states.

(c) The conference further suggests that a Representative Committee of Experts should be appointed by the Dominion Governments to examine the existing system of examination at different stages of education in all its aspects and to recommend concrete over-all schemes of examination suitable for the needs of the country.

Womens' Education Section :

1. In all Women's Educational institutions physical education shall form a compulsory and an important activity with a twofold objective—the æsthetic and the utilitarian. The æsthetic objective is the developing and preserving a proportionate and graceful form, while the utilitarian objective is the acquiring of a healthy, strong body capable of self-defence.

2. As the urge to be useful is a normal part of the human make-up, this Conference urges on all governments to provide facilities for

girls in schools and colleges, for service in their areas and to form organisations as early as possible for peace time National Service, like the 'Womens' Voluntary Service' or the various 'Youth Service Corps' in Great Britain and the "Civilian Conservation Corps" (C.C.C.) in the United States.

3. This conference recommends that to give the girls a choice between various types of national service—in domestic service, help in hospitals, communal feeding centres, creches or welfare centres—Government and Local authorities may establish suitable training institutions.

4. Resolved that an adequate number of training centres be started in every linguistic area for training Nursery school teachers so as to make provision for sufficient number of qualified teachers.

Military Studies, Recreation, Health and Physical Education :

1. This Conference notes with satisfaction the progress made by the newly formed National Association of Physical Education and Recreation, India and its Provisional National Council and requests the Central, the Provincial and the State Governments to recognise this body and sanction adequate finances, so that it could conduct its activities effectively and efficiently.

2. This Conference welcomes the move taken by the Government of Bombay to organise its First Provincial Physical Education Conference and requests the Dominion and the other Provincial and State Governments to take similar action.

3. In view of the increasing responsibilities which the youth of the country have to shoulder in Free India the problem of physical fitness has assumed enormous national importance. This conference therefore, requests the Dominion, Provincial and State Governments, to give highest priority to the subject of physical education and establish a special Ministry for Physical Education, Health and Recreation without delay.

4. This conference requests to the various Governments in the country to arrange to give preparatory military training to all boys and girls in the Secondary Schools and requests them to form Junior Cadet Corps to this end. It further requests the University authorities to introduce compulsory military training for its students.

Teacher Training :

1. This Conference recommends that the teachers should be provided with facilities for travel for educational purpose and for improving their qualifications.

2. It recommends the formations of Educational Research Institutes in provinces and states and welcomes the step taken by the Union Government to form an Educational Research Institute at Delhi.

3. This Conference is of opinion that Inspectors, Directors and other education officers should as a rule be recruited from those who have undergone a course of Teachers' Training.

4. This Conference is of opinion that all teachers under training should be granted liberal stipends to attract the best persons to take up teaching.

Vocational Education :

This Conference is of opinion that full use should be made of modern psychological tests adapted to Indian conditions for organising and for guiding boys and girls in their choice for a vocation.

Oriental Studies (Sanskrit) :

1. In view of the cultural value of the study of Sanskrit, this Conference recommends that adequate facilities be given for the study of Sanskrit at all stages.

2. It urges upon the ministries of education that the teachers of Sanskrit be accorded the same status as other teachers in matters of pay and salaries.

Oriental Studies (Persian and Arabic) :

1. This Conference expresses its thanks to the various Universities where provision is made for separate Oriental Departments.

2. It urges upon the Ministries of Education the need to place the duly qualified Moulvis and Ulemas on a par with the other members of the profession in matters of scales of pay and salaries.

Aborigines Education :

1. This Conference recommends to the Dominion Governments, the Provincial Governments and the Governments of the States that adequate grants-in-aid should be given by them to voluntary agencies, working in their areas, for the uplift of the Adivasis (Aborigines).

2. This Conference recommends to the Dominion Governments, to the Provincial Governments and the Governments of the States that :—

1. Education, Meals, and clothing should be provided free for all Adivasi (Aboriginal) boys and girls attending the primary schools in their areas.
2. Scholarships should be given to those attending secondary or vocational schools in their areas.

3. This Conference recommends that a five year plan for the Educational and cultural advancement of the aborigines should be drawn up with the help of expert educationists and Governments of the Provinces and States should carry out the plan.

Courtesy :

- I. (a) This Conference expresses its sense of gratefulness to the Governments of the States deputing Delegates to attend the Conference and participate in its deliberations.
 - (b) This Conference expresses its sense of gratefulness to the Government of India and Provincial Governments for the kind messages sent, wishing all success to the Conference.
 - (c) This Conference appreciates the support of the Departments of the Central and Provincial Governments and State Governments in bringing the Conference to the notice of all the teachers under their jurisdiction and in granting to those in Government service facilities for participating in the deliberations.
 - (d) This Conference records a vote of thanks to the Chairmen and Secretaries of the Sectional Conferences for their labours which have in no small measure contributed to their success.
 - (e) This Conference records its thanks to the Universities for their continued support to the Federation and its Annual Conference.
 - (f) This Conference records its appreciation of the spirit of fellowship and co-operation displayed by the Delegates from the various Provinces and States and thanks the organisations and individuals concerned for their hearty and sincere response.
- II. This Conference accepts the invitation of the Hyderabad State to hold the XXIV All India Educational Conference at Hyderabad in 1948.
 - III. This Conference authorises the Secretary, All India Federation of Educational Associations to communicate the resolutions of the Conference to the authorities and persons concerned and take such steps as may be necessary to give effect to them.
 - IV. This Conference records its appreciation of the invaluable services rendered by Dr. Amaranatha Jha as the President of the Federation.
 - V. (a) This Conference places on record its deep sense of gratefulness to His Highness Maharajadhiraj Bandhavesh Shri Martand Singh Ju Deo Bahadur, Maharaja of Rewa for his gracious patronage and support to the All India Federation.

- (b) It expresses its sincere feelings of gratitude and thanks to His Highness the Maharaja of Rewa for having graciously inaugurated the XXIII Session of the Conference.
- (c) The Conference requests Sri Lal Yadvendra Singh Ji the Chairman of the Reception Committee, to convey these resolutions to His Highness the Maharaja.
- (d) The Federation conveys its sense of appreciation and gratitude to Sri R. M. Deshmukh, Prime Minister, (2) Lal Yeshwant Singh, Deputy Prime Minister, (3) Lal Yadvendra Singh Chairman of the Reception Committee and to the officers and members, volunteers and workers of the Reception Committee for their cordial welcome, generous hospitality and admirable arrangements.

VI. The Reception Committee expresses its thanks to the All India Federation of Educational Associations for having accepted the invitation to hold its XXIII Session at Rewa, and to the Delegates from various Provinces and States who have contributed towards bringing this conference to a successful issue.

VII. This Conference records its sense of gratefulness to Dr. Sir S. Radhakrishnan, for his Presidential Address and able guidance of its deliberations.

**Resolutions passed by the
FIFTH ALL INDIA ADULT EDUCATION CONFERENCE**

Rewa—29th-31st Dec. 1947.

Now that power has passed into the hands of the people on whom must devolve within the next few months the responsibility for making grave decisions, this Conference urges the view that the need for Adult Education in all aspects of its programme was never greater in our land than it is today.

At present the people are confronted with new problems and difficulties and new social and moral urgencies. It is necessary therefore to re-interpret the function and develop further through bold experimentation, the technique of Adult Education as the only means of equipping the Indian people to play their part worthily in the evolution of a progressive, peaceful and just democratic order. The Conference recommends to all agencies, engaged or interested in Adult Education, to pay due regard to the following points while formulating their policies and programmes:

1. Adult Education is larger than literacy and literacy should not be regarded as the best or the inevitable starting point of Adult Education in the prevailing circumstances of the country.
2. Adult Education must aim at enabling the common man to live a richer life in all its aspects—social, economic, cultural and moral. For this purpose, adult education must definitely envisage all Adult Centres as *social* centres, interested primarily in providing social, recreational and cultural facilities for the people and endeavour to develop their powers of initiative, judgment and integrity as citizens.
3. While a great deal of emphasis will naturally be placed on the education of the illiterate, Adult Education should not confine its attention to this class but should be extended to cover various forms of "further" or "continuation" Education in particular through lectures, seminars, discussion groups, art craft, and music clubs, Peoples' Colleges and other agencies which need to be developed in India in the light of her special needs.
4. In order to expedite the process of Adult Education and to reinforce the appeal of the printed and the spoken word, it is essential to make the fullest use, so far as it is practicable of the modern media of these communication like the Radio, the Cinema, the Press, the Theatres, folk-lore of art etc.

In order to attempt adequately the programme envisaged above the problem of selecting and training effective personnel for administration, supervision and field work should be recognised as an urgent problem. This need can best be met by the setting up of a Central Institute of Adult Education for the Indian Dominion. Such a body should be able to guide and assist the Provincial and State Governments, local authorities and voluntary agencies providing training facilities for their respective areas.

This Institute can render unique service by providing basic material for the entire country which regional and provincial workers can use as a model and can draw upon in meeting special needs of their own constituencies.

This Conference further recommends the setting up of Provincial and State Boards of Adult Education with wide powers. These Boards should normally have a non-official as Chairman and invariably a suitable Senior Educational Officer with requisite gifts and experience as Secretary; the latter should have the responsibility for directing the work of adult education in the Province or State.

A Special Sub-Committee should be entrusted with the task of commissioning, cataloguing and distributing suitable educational films and other visual aids material. This Committee would undertake to secure the production of specially selected films suitable for their areas, and work in continuous and close collaboration with the agency commissioned to produce films etc.

Another Special Sub-Committee should be charged with the responsibility of taking effective steps to take full advantage of recorded programmes made available through the Radio or the Gramophones. The technique for using such recorded programmes as a basis of discussion in rural communities should receive immediate attention.

THE FEDERATION

Secretary's Annual Report

The period under review practically covers up the years 1946 and 1947 and I will be failing in my duty if I do not place on record the services of Mr. A. P. Khattri, the worthy brother of the late founder-secretary, Mr. D. P. Khattri. As the acting Secretary he continued the work of the Federation with unabated vigour and zeal and at tremendous personal inconvenience. The same enthusiasm continues in him as evidenced by his willingness to look after the accounts and finance of the Federation thereby lightening the work of the Secretary to that extent. The Federation acknowledges its deep sense of indebtedness to Mr. A. P. Khattri.

Our Resolutions

In forwarding the Resolutions passed at the Trivandrum conference to the various authorities concerned in the provinces and the states, their attention was invited to the urgent need for the revision of the pay of teachers so as to give them that status and position that would inspire them to do efficient work. The need for thorough and immediate revision of the Grant-in-Aid-Code in order to enable the aided agencies to place the teachers in the aided schools on a par with the teachers in the government service in matters of scales of pay and service conditions was stressed. Further it was emphasised that in all the Committees and Boards that are formed from time to time the profession should be given an adequate representation. The response in general on these three main issues has been quite encouraging. The Governments of the Provinces of U. P., Bombay, Orissa, Bihar and North Western Frontier, in acknowledging our resolutions have been pleased to state that these pressing problems have been receiving their active attention.

The North Western Frontier Province subsequently sent its revised scales of pay and the five year plan being the scheme of Post War Development in education. The plan provides for the progressive development of education, mental and physical, of both boys and girls on the one hand and for the gradual liquidation of illiteracy among the adults in the province. It envisages the introduction of compulsory primary education raising the four year primary school into five year basic schools, both for boys and girls. In the matter of middle schools, the gradual increase in the number of senior basic schools for boys in each district is provided. Equal attention is paid towards High School education and

many of the middle schools have been raised to the status of high schools. A scheme for provincialising the Municipal and Board high schools has been launched upon and today each district and municipality is provided with a Government high school and an appreciable number of girls' high schools has been added. The university education has not been neglected either. The plan contains a scheme for raising the existing government Intermediate College, Abbottabad, into the degree college. Opening of Intermediate Colleges in Mardan, Kohat and a degree college for girls at Peshawar is under contemplation.

To equip the teachers with training for the future basic schools six training centres for male teachers, one in each district have been established. The staff for these training centres have been trained at Jamia Millia, Delhi. Equal attention is paid in the Five Year Plan to physical education by increasing the number of supervisors. The Inspecting staff has been considerably strengthened with the rapid expansion of education. The problem of the defective children has received the necessary attention and provision is made for special education for the handicapped. It is proposed to open a school for the blind in the first instance and two graduates have been sent to Mysore for training in the art of teaching the blind.

The most important feature of the five year plan is the establishment of a separate university for the province. A university sub-committee was set up which after visiting some of the universities of India has submitted a report and draft university bill for necessary legislation. With the establishment of the university the long cherished dream of the people of the province would find its realisation.

The Bihar government in forwarding its views on the various resolutions passed in our conference have expressed their general agreement. For training in the ideals of democracy and internationalism with a view to make another world war impossible, the establishment of UNESCO Clubs under the auspices of the university is suggested. In the matter of primary and rural education the Government of Bihar has undertaken the preparation of a number of standardised psychological tests of different kinds in the Government Institute of Psychological Research. The Government has yet to be convinced about the usefulness of their adventure. The introduction of basic education in the province replacing the existing system is expected to effect a great improvement. As regards the medium of instruction the university of Patna has already taken steps to make mother tongue as medium of instruction and examination up to the bachelor's degree. The university in order to promote the health of its alumni has included physical education in the scheme for post war development. A college of physical education has started functioning at Muzaffarpur in the Tirhut Division. It prepares

candidates for the certificate and diploma examinations in physical education of the University. The Government recognises the need for medical examination and doctor teachers have already been appointed in some high schools and arrangements for a more thorough health examination of its students have been made with a view to give them a sound advice in matters of health. Clinics for this purpose have come into existence.

As for representation of teachers, the government opines that it will be given in due course when the teachers' associations develop organisational strength and make their influence and usefulness felt. A beginning in this direction has already been made.

The Government of Orissa viewing the entire problem as being one of teachers only has taken up this main issue and recommended revision of scales of pay of teachers in all non-government schools on the basis of the recommendations of the Central Advisory Board of Education and has brought them under the uniform scale throughout the province, with provision for free quarters for women teachers and house allowances at the rate of Rs. 3 to Rs. 5. Though the increase in pay from Rs. 7 and Rs. 10 of the elementary school teachers untrained and trained, to Rs. $20\frac{1}{2}$ -25 and Rs. $25\frac{1}{2}$ -30 respectively has given relief, still it is felt that there is need for further enhancement to give the teacher a living wage. The revision of scales of a secondary school teacher, is engaging their attention and as an interim relief the government has been pleased to give to all aided school teachers both primary and secondary dearness allowances ranging from Rs. 7-8-0 to 10% of their pay. The Secretary to the Government in the concluding paragraph has stated that the aided institutions and local bodies seem to be satisfied for the time being with their enhanced dearness allowance.

The U. P. Government replied in March that the question of revision of pay was receiving their favourable consideration and a statement of revised scales of pay has been received. After a close study of that statement and the reaction of the profession in the province, the scheme has not satisfied the teachers in the non-government schools at least on two points namely the glaring disparity between the scales of pay of teachers in government institutions and those of non-government institutions, also the lack of consideration for the length of service.

With regard to reorganisation, the government pamphlet on the subject speaks of four types of institutions—Literary, Scientific, Constructive and *Æsthetic* and suggests shortening the total period of secondary education by one year leaving to have the corresponding increase to the discretion of the University. The revised scheme proposes the abolition of the distinction between rural and urban schools.

The scheme had to face a vigorous opposition from prominent educationists of the province. The Government had to convene a conference of Educationists on December 5th in which the following decisions have been arrived at—(1) There should be no cut in the total period of education. (2) Children upto 5 years of age should attend nursery classes and then at the age of 6 their basic education should begin. One year is to be added to the present Hindusthani institutions, thus teaching upto Class VIII instead of VII and Hindusthani final and High school examinations are to be made optional. The secondary high school would comprise of Classes IX to XII and they may be allowed to attach classes from VI to VIII. Similarly Universities would be in a position to add classes XI and XII to their colleges. Physical education will be compulsory for all.

Province of Madras. In this province the question of the revision of the scales of pay of teachers was engaging the attention of all concerned, both the authorities and the teachers' organisations. When the Federation met at Madras in December 1945, His Excellency Sir Arthur Hope, the then Governor of Madras, in the opening speech of the Conference raised high hopes among the members of the profession. The teachers waited with remarkable patience and when the reins of administration were handed over to responsible national governments, the profession naturally expected a change in the general policy and hoped for its betterment ; but to the very sad disappointment the problem was kept in suspense even when we met at Trivandrum in 1946. After prolonged deliberations the announcement came sometime in the first week of April classifying the teachers into three categories : Government, District Board and Municipalities and Aided Schools, fixing up different scales for different groups based on the artificial agency of service. This shattered all the pious and high hopes raised in the profession and was greatly resented and vigorously opposed. The South Indian Teachers' Union with its organisational strength and record service under the able and inspiring leadership of my esteemed friend and guide Mr. M. S. Sabesan, its President, took up this challenge and in its annual session at Madras under the distinguished presidency of Sri T. T. Krishnamachariar, Member of the Constituent Assembly, decided to resort to direct action in case these invidious distinctions between teacher and teacher were not removed and the whole problem settled with sufficient courage and imagination. Strike notices were given by the District Teachers' Guilds and it looked that there would be a province-wide strike in July after the summer vacation. The members of the council of action handled the whole situation tactfully and saved the province from the disastrous effect of a strike and made the government to revise its May decision and order for further revision of pay of teachers under local bodies

and private managements. This was published in G. O. No. 1154 dated 5th June, 1947. According to this G.O. the aided school teacher is placed on a par with that of local boards and municipalities thereby reducing the classification into two from three. The bright feature of this order is the revision of the grant-in-aid code raising the government contribution from 50% to $\frac{2}{3}$ of the net cost to the aided schools. In this struggle, carried in a masterly manner by the provincial organisation, the Federation expressed its sympathy and strengthened its cause by the resolutions passed in the Executive Committee meeting held in May 1947, which were duly communicated to the Governments and the South India Teachers' Union. In this connection the service rendered by my esteemed friends Messrs. S. Natarajan and C. Ranganatha Iyengar, who attended the Executive Committee meeting was of great help and my sincere thanks are due to them. The struggle is not yet over. Teachers in aided schools are trying their utmost to get the Government scales and some of the leading schools both in the city and the districts have already sanctioned the government scale since the government have left it to the option of the management, while the immediate sanctioning of the District Board scales is insisted upon. The list of schools that have adopted this progressive policy is published in the "South India Teacher" the official organ of the South India Teachers' Union.

Besides the revision of the scales of pay of teachers, the Government has appointed special committees and boards for framing the courses for Military training and the reorganisation of secondary education whose findings and reports have been recently published. Along with the rapid strides that the province has been making in the progress and reorganisation of education, it is fervently hoped that there would be greater improvements in the scales of pay of teachers and ere long there would be one uniform scale for all teachers, irrespective of the agencies.

The Bombay Government in reply to our letter states that the suggestions made by our Federation have been noted and the question of revising the present grant-in-aid system in the province including the betterment of conditions of service of Government teacher as well as those under the aided agencies has already been receiving the careful attention of the government. In reply to a subsequent letter the Premier was pleased to state that a Secondary School Committee, Parulekar-Ghate Committee, has been formed to go into the whole question which since has submitted its report. The Committee set itself with an overwhelming sense of importance and the complexity of the question which it has been called upon to consider and approached the whole problem, as they say, with a mind as open and free from prejudice as possible, giving their most careful thought and consideration to every view-point that has been adduced before them. The committee with sufficient vision

regarding the economic society to be established has decided a uniform scale at the same time making provision for special allowance suited to the cost of living in the big industrial cities like Bombay, Ahmedabad, Sholapur and the other important cities, Poona and Surat. The committee has divided the province into four areas for purposes of standardisation of fee rates and pay scales and grant-in-aid :—(a) Bombay City and suburbs (b) Ahmedabad, Poona, Surat and Sholapur (c) Municipal Towns other than those mentioned in (a) and (b), (d) rural and non-municipal areas.

In fixing up the scales of pay for the teachers they have taken into account the present abnormal economic conditions in their entirety. To afford further relief a system of dearness allowance is proposed by way of supplementing the proposed scales. Though an improvement in the existing scales is to be noted, it is felt that there should have been an improvement in the initial salary.

Scales of the Heads of the schools have been provided under four heads based on the strength of the institution with adequate provision for duty allowance and local allowance for higher cost of living. This difference between the pay of the Heads of institutions and assistant masters seems to have caused a stir among the members of the profession and the Bombay provincial Federation of Secondary Teachers' Association is convening a special provincial conference on 30th and 31st of December to consider this question. The Federation awaits its decision.

The Committee after tracing the history of the grant in aid from the date of its inception in 1852 exhaustively and critically have examined the method of fixation of grants on various expenditures. It has not favoured the suggestion of the Government fixing the percentage of grant exclusively on the teachers' salaries leaving managements to pay for their contribution on teachers' salaries. After labouring so hard it has finally recommended that the principle of ad-hoc grants on selected items of expenditure should be accepted and practised from time to time according to the educational programme of the government but as a general principle the system of a percentage grant on total approved expenditure should be followed as at present. The whole report will be studied in greater detail in the light of the decisions to be arrived at by the special conference to be held on 30th and 31st December 1947.

The Central Government :

The Central Government with regard to the Federation demand to give representation to it on the Central Advisory Board has stated that it could not agree to such representations for individual associations.

Universities :—Among the various universities to which our resolutions have been forwarded, it has been the privilege of the Federation to get the valued suggestions and the views only from the Nagpur University. The Federation is deeply indebted to it for its active co-operation. There has been in most cases general agreement with our views. It has approved of the proposal to depute a select body of experienced teachers from each province to countries abroad which have in recent times made notable advance in educational methods, organisation and objectives. While the University accepts the desirability of including Asiatic and European languages and literatures in the post-graduate courses of Universities, it is of the view that it is a question of finance. With regard to the compulsory study of Persian by the Muslims recommended by the Federation the University has this observation to make : "It is not understood why the Universities should compel all Muslim students to offer Persian as one of their subjects while they should exempt all Hindu students from offering Sanskrit".

Our Scheme of National Education :

It was resolved in the Executive Committee meeting held on 28th September at Cawnpore with Dr. Amaranatha Jha, the President in the chair that the National Scheme of education so ably prepared by Mr. K. S. Vakil, our veteran Educationist, should be sent to all the Universities and the ministers of Education for their consideration in the re-planning of the Educational system in their respective provinces. In pursuance of the resolution, copies of the scheme were sent to all the authorities concerned. The response on their part shows a change in their attitude as many have in acknowledging its receipt, not only assured us of their consideration of the scheme but have asked for more copies to be sent. This changed spirit of co-operation in the Free India of to-day augurs well for the future educational advancement.

Constituent Associations—Bihar Association :

Our constituent Associations in the various provinces and states had a very strenuous time during the year under report. In Bihar the Secondary School Teachers' Association has been able to awaken the professional conscience and the teachers' movement gained greater organisational strength. The high cost of living, the feelings of distress and the indifference of the Government made the teachers of Primary and Secondary Schools to combine and a mass meeting of teachers of all grades was held in Patna in September 1946. Representations were made to the Education Department and Education Minister, Bihar for increased pay and dearness allowance. Failing in their efforts to get their legitimate grievances redressed it was resolved to resort to direct action

and paralyse all examinations. A Council of Action of 5 members was formed and the teachers of all schools High, Middle and Primary in a body served their schools and committees with notices of "Sit-down-strike", the College teachers having decided to negotiate separately with the Government. But before the date of the direct action a deputation of teachers waited upon the Minister which resulted in the calling off of the strike notice. The Government came forward with vision and sympathy to meet the demands of the teachers and sanctioned dearness allowances though it involved a huge expenditure to the government.

The old teachers' Journal has been named as the "Eastern Educationist" and is appearing as a fortnightly Journal with Sjt. Sukhdev Thakur as its original Editor. On his appointment as District Inspector of Schools, the first of its kind from the Private Schools, Sjt. Kshetra Mohan Poddar, Head Master of Dyanand School, Mittapur has taken charge of the editorial work. The activities by the Teachers' Association have shown remarkable progress and there are 370 associations affiliated to the Bihar Secondary School Teachers' Association. An intensive and extensive drive is made for collection of funds. A building for the Association, a rest house with a club for the teachers and a printing press to attend to their inter-school test question and the publication of the Journal, are the objectives for the year. In view of the increased volume of work the association feels the need for a paid whole time Secretary. The Federation wishes all success to the noble endeavours of this Association.

The U. P. Secondary Education Association

The Association has been championing the cause of the teachers in the province bringing to the notice of the Government the injustices and wrongs done to the teachers by the managing bodies of institutions. During the last two years it has directed its attention mainly on the question of the revision of the scales of pay and service conditions. Its sincere efforts have borne fruit and the Government has been pleased to sanction the new scales of pay for non-Government Secondary Anglo Hindusthani Institutions for boys and girls. The Association is a registered body recognised by the U. P. Government. Under the inspiring leadership of Irshad Ali Khan, its acting President, its able Secretary S. S. Agarwala will widen its scope of activities and increase its usefulness. A bright future lies ahead of it, and we hope that before we meet next year, their ideals will be realised.

The Bombay Secondary Teachers' Association

The work of this association has been seriously affected due to the frequent disturbances in the city since September 1946. The years 46

and 47 have been years of great strain but the Association did not allow the cause of the profession to suffer and it submitted a memorandum to the Government of Bombay for the revision of the scales of pay of Secondary Teachers in non-government schools. The 10th Teachers' Day was celebrated on Saturday 12th April 1947 under the distinguished Presidentship of the Hon'ble Justice Mr. M. C. Chagla, Vice-Chancellor of the Bombay University. The Association, enjoys a membership of 1068. It was as a result of the endeavours taken by the Association that the Government of Bombay appointed a committee known as "Parulekar-Ghate Committee" to which reference has been already made in connection with the Bombay Government. Mr. C. K. Sankholkar, the Secretary of the Association, is doing very good work under the guidance of Mr. B. R. Desai, its President. It is hoped that with the restoration of peace and harmony in the city, the Association will increase its activities and make its power and strength felt.

The South India Teachers' Union :

This is one of the well organised and most efficiently conducted teachers' organisations in the country. It has been enjoying the wide support of the profession and has within its fold all the District Guilds each functioning with thorough efficiency. It has the privilege of having a succession of able men as its President and Secretaries. Its organisational strength, its wide popularity are the result of the selfless work of its able President Mr. M. S. Sabesan whose life has been devoted to the cause of the profession. For the union, the year under report has been one of great stress and strain. The discontent among teachers and their low emoluments and the apparent indifference of the authorities to their just demands reached a climax in May 1947, when it decided to resort to direct action. Reference to the part played by the Union and the success that attended its efforts has been already made. The increase has not helped senior teachers and grant of advance increments to them is being pressed upon the government. The Union has been able to get the form of contract between teachers and management of aided schools materially altered providing for a greater measure of security for teachers. The union was also active in keeping in the forefront the problem of educational re-organisation. A scheme of reorganisation drafted by a committee was placed before the conference. The Education week was observed on the lines indicated by the All India Federation of Educational Associations. The Hon'ble Mr. T. S. Avinasilingam Chettiar, Minister for Education was pleased to be the Chairman of the Seventeenth South India Education Week Committee, which had as its members representatives of 14 Assocns. The protection fund so well organised by the Union has marked another year of sound progress.

with Mr. V. B. Murthy as its Secretary. The South India Teacher and the Balar Kalvi, the official Journals of the Union, have kept up their usual standards and effectively helped to organise the teachers during the crisis. Mr. S. Natarajan, its able and powerful editor has been mainly responsible for bringing these Journals to their present high standards. Mr. C. Ranganatha Iyyengar who is to-day incharge of the Journal with time and leisure that is available for him in his retired life, would surely continue to maintain the good tradition of the Journal and effect further improvement.

The Federation is thankful to Mr. T. P. Sreenivasavaradhan who as Secretary of the Union for several years had been rendering very valuable services to the professional advancement of the teachers. Mr. S. Natarajan, the present Secretary is an indefatigable worker and an able and efficient organiser. .

The Bengal Teachers Association :

The All Bengal Teachers' Association, one of our best organised well conducted Associations, representing the entire profession has been carrying on with unabated zeal and earnestness the struggle for the amelioration of the profession. In May last the Association, had to pass through a very severe ordeal when it decided to go on a province-wide strike. Thanks to the kindly dispensation of Providence the strike was averted and though the revision has resulted in a comparative improvement on the old scales, yet the disparity between the Government School teachers and Non-Government school teachers still persists. An Education committee in collaboration with experts has been appointed to concert measures and frame a scheme of reorganisation for submission to the government with Mr. M. K. Banerji as the convener. The Teachers' Journal, the official organ of the Association, commands wide circulation and finds place on the table of every teacher. With its sound finances and organisational strength and the zeal and earnestness which characterise their work it has won a position to conduct negotiations with the Government and offer suggestions and schemes for educational progress.

It is the prayer of the Federation that before our next Annual Sessions the building project would be an accomplished fact.

The Bengal Women's Education League :

The profession in the Province of Bengal enjoys the benefit of a Women's Education League. During an exceptionally difficult year with neverending interruptions, the League carried on as best as it could. Its 19th Annual Conference passed off with a record attendance which was held in the Memorial School. The excellent arrangement made by

Mrs. Griffs placed the League under a deep debt of gratitude. More resolutions than usual were passed at a very lively meeting and these were considered and dealt with by the General Committee. Deputations waited on the Director of Public Instruction on such subjects as the need for retaining the physical training college and representations were made as to the necessary changes in the school curriculum, scale of salary for teachers, dearness allowance to Aided Schools. Although all their suggestions have not been accepted the League hopes that they would not be forgotten when new plans are being made.

Laying down the reins of office so ably held for several years its Hon. Secretary, Ellen Knott, says "It has been a great interest and pleasure to me throughout many years. I shall never forget the willing co-operation of the members of the committee and the hours of pleasant fellowship we have through years of exceptional strain and stress. Women may come and women may go but the League, I trust, will go on for ever uniting the women of every community in the great task of helping to prepare the younger generation to become fit citizens in the greater India to be". Miss Rani Ghosh who holds now this office, is sure to keep the flag flying.

The Orissa Secondary School Teachers' Association :

The Association, has been working for the last five years. It comprises of more than a thousand members. It had its annual conference in April last at Berhampur, Ganjam. It has represented to the Government for revision of salaries of teachers of Aided Schools and for D.A. to unaided schools also, which is receiving the attention of the Government. The Association observed the Education Week in the town of Cuttack following the programme chalked out by the Federation.

The Cochin Teachers' Association :

It enjoys a membership of 2810 distributed in thirty two groups including 94 Life members. A general Assembly was held jointly with the Cochin Women Teachers' Association, and the Cochin Sircar Teachers' Association, at Trichur on the 9th, 10th and 11th January 1947. Sri Padam Pillai Govinda Menon, Cochin's first Popular Minister for Education opened the conference and Sri A. N. Thambi, B.A., Hons., Bar-at-Law, Director of Public Instruction, Travancore State presided.

'Mathew's Memorial Lecture' was delivered by Mr. K. R. Applachariar, Professor of Psychology, Teachers' College, Saidapet. Sports and Tournament, Educational Excursions formed a part of their

programme. In the matter of scales of pay which is the burning problem in every province and state the Association made several representations to the Government. The revision orders in January has not come to the expectations of the Association and on representations being made the Government was pleased to sanction further revision on 21.8.1947 with retrospective effect from 16th December 1946. In all grades advance increments have been granted, one for every four years of service in the existing scales subject to a maximum of four such increments. Due to the varied nature of the Agencies the profession could not get the full benefit of the liberal policy pursued by the Government. It meets the full expenditure on Dearness Allowance to all Aided Primary School teachers, half to the Aided Secondary School teachers while the unaided secondary school teachers go without the Dearness Allowance.

The Association, has been able to get representation on the expert committee appointed by the Government to examine the courses of studies and the syllabuses and to offer necessary suggestions. Its report is awaited. The regional language is made compulsory and subjects are taught through the regional language, 'Malayalam'. The Four Year period of Primary Education has been raised to five years and it is free. The compilation of Text books is entrusted to a committee appointed by the Government. The Government and the Association work in close co-operation solving the many problems that confront the educationists. Its Secretary Mr. T. H. Krishnaiyer is assisted by a team of earnest and efficient workers and the leadership of Mr. Kannankaru Nair, its President, will make the Association gain further strength. The Teachers' Magazine conducted by the Association does a great service to the profession in spreading the ideals which in their own words : "If an Agassiz finds pleasure in digging among fossils in order that he may interpret the great story of pre-historic life; if a Thoreau is delighted with his studies of bugs and beetles; if a John Burrough glories in his life among the birds and bees; if a Luther Burbank is enraptured with his work of transforming a worthless cactus into an edible fruit, or in producing a sweeter rose or fairer lily; if those and other workers whose names are legion revel in the love of their work—then in what term shall we designate the joy that should be the Teacher's who works not with mere fossils, nor with bugs or beetles, nor with birds, bees or flowers, but with the CHILD which is at once the most complex, the most plastic, the most beautiful, the most wonderful of God's creations.

Yes it is a wonderful thing to be a Teacher. It is a life of devotion and sacrifice for his pupils".

The Mysore State Education League :

The League continues to do its useful work both in the matter of

Educational Reconstruction and the betterment of the profession. A delegation of four members of the Executive Committee of the League waited on a deputation on the Dewan Saheb and the Minister for Education on 28.7.1947 and placed their views on the Pay Committee's recommendations and urged upon the Government the need for further revision. In regard to Primary Schools their pay commission's recommendation of Rs. 25/- is most inadequate and it cannot be reasonably taken to be even a living wage while the central pay commission has recommended the starting salary of Rs. 35/-. The League after a careful and close study has come to the conclusion that the minimum starting salary for Middle and High Schools be Rs. 40/- and Rs. 60/- which in the view of the Federation is a modest and reasonable demand. The work of the League is receiving the attention of the Public and the Government. It is growing in its strength of organisation and its organ "The Journal of the Mysore State Education League" helps the League to achieve its ideals.

The Gwalior State Teachers' Association :

The G.S.T. Association led a more or less a dormant existence during war time, but last year the general conditions of distrust stirred the members of the Association to a new life and created a widespread awakening among the members to do something to improve the unhappy lot of the poor teachers. Accordingly a conference of the State teachers was held in November 1946 under the presidency of Dr. H. R. Divekar which was largely attended and it was a remarkable success. Meetings were arranged throughout the State to demand high scales of pay and a popular minister among other things. The incessant demand had its success when the new scale of pay was introduced in February 1947 when the Education Minister was chosen from among the representatives of the people. The Association has district and pargana associations affiliated to it according to the revised constitution. The number of affiliated association is 50 and the number of members is 490.

The Sitamau State Teachers' Association :

It is doing a great service to the teachers in the state in getting their grievances redressed by the state authorities. The teachers' scale of pay obtainable in their state for all grades is miserably low, the primary school teachers drawing salaries from Rs. 14/- to 20/- and the High School teachers from Rs. 40/- to 100/-. The All India Education Week was observed by the Association from 4th to 10th October 1947.

The other affiliated Associations have been carrying on with increased vigour and enthusiasm. Some of them have celebrated the All

India Education Week and the main problem, the scales of pay, is actively engaging their attention.

The Secunderabad Teacher's Association, Secunderabad—Deccan.

This organisation of teachers has been recognised by the Government and has been getting an annual grant of Rs. 150/- . Beside its usual annual conferences where the courses of studies, syllabus of subjects and schemes of reorganisation are discussed, the association has engaged itself fully in tackling the main problem—the teachers' salaries. It submitted a memorandum with definite proposals for revision of scales of pay and waited on deputation to the Director of Public Instruction. On the suggestion of the Director of Public Instruction that the problem has to be viewed for the state as a whole, steps were taken to organise the Hyderabad Teachers' Guild which in its turn submitted a memorandum. A joint committee of the Secunderabad and Hyderabad Teachers' Organisation was formed to negotiate with the Government. Meanwhile the revision of the scales of pay for teachers in Government Schools was published by the Pay Commission and the scales sanctioned were more or less identical with the scales proposed in the memorandum. From a comparative study of the different scales obtainable in the different parts of our country, the Hyderabad scale appears to be the most liberal giving the profession that status and honour to which it is entitled. The joint deputation waited on the Education Minister and stressed upon the needs for the adoption of the Government scales in the Aided Schools. The minister gave a sympathetic hearing and assured the deputationists that the minimum living wage recommended by the pay commission should be made available to every teacher irrespective of the nature of the agency. It was felt by the minister that before the Government could take up such a heavy financial responsibility it was highly essential that the rules and policy that should govern the aided schools should be discussed in a tri-party committee consisting of the representatives of the Government, managements, and teachers. A sub-committee was appointed on these lines giving adequate representation to these interests and it had its first sitting with the Director of Public Instruction, Mr. Faizuddin, in the chair.

The issues raised were of such a nature that the managements felt that they had to be discussed in a meeting of the aided school managers before they could come to any decision. The profession on its part has sent its decisions and the managements too, though delayed, have sent their own. But for the recent political changes, the question would have been by this time settled. Since the department is incharge of the whole scheme it is to be hoped that the change in the personnel of the

Ministry will not in any way affect the progressive policy adopted by the Government.

Jaipur Teachers Association :

The Jaipur State Teachers' Association was founded in 1944 just after the XIX All India Educational Conference. Its first president was Mr. Reddy Slayan Misra, M.A., Principal, Poddar College, Nawalganj. The Education Minister is the patron of the association. The association holds an annual conference. The first conference was inaugurated by Sir Mirza Ismail and the conference was presided by Dr. Cousins. The fourth annual conference was inaugurated by His Highness the Maharaja Saheb Bahadur on December 20th 1947. The conference had its chairman in Pt. Shyam Sunder Sharma, M.A., Ex-Registrar, Agra University. The present membership of the association is about 1200. At present the work of the association is mainly confined in improving the status and efficiency of the teacher. The Government of Jaipur has given a very sympathetic and favourable response to the demand of the teachers and has promised help. The state pays Rs. 500/- for the Annual Conference. The present secretary is Mr. M. G. Dravid.

All India Educational Week Celebrations :

In pursuance of the resolution passed at the Trivandrum Conference, the first All India Education week was organised with a message from our President. A special pamphlet was published on the various subjects chosen for the celebrations, viz : Education and new citizenship, Education and Home, Education and Communal Harmony, Education and Health, Education and Character, Education and Development of personality, Education and Internationalism.

Mr. M. K. Banerjee was kind enough to take the responsibility of preparing and printing the booklet and my thanks are due to him. The various governments and the Director of Education and our constituent associations were supplied with these booklets and were requested to celebrate the week. This was received well by the Governments and most of our Associations celebrated the week. But for the disturbances in several parts of our country, this would have achieved greater success.

Khattri's Memorial :

During the year, it has not been found possible in the matter of collection of funds for this fitting memorial. So far the amount collected at Trivandrum and the subsequent donations promised are not very encouraging. But we had a great fillip in this direction from the Indore Association which has been pleased to donate Rs. 1000/- towards the

memorial from the amount earmarked for the publication of the proceedings of the Indore Conference. Our determined effort to establish a fitting memorial in the improved condition of the country in the coming new year will surely succeed. Associate members and affiliated associations are earnestly requested to give their very best attention to this noble cause by conducting a province wide drive for the collection of funds.

Meetings of the Council of the Executive :

The Executive Committee met twice after the conference in May and September at Secunderabad and Cawnpore respectively. The second meeting of the Council was held on 28th September 1947 at Cawnpore. Mr. R. Ranganatha Iyyengar, presided over the Secunderabad meeting due to the unavoidable absence of Dr. Amarnatha Jha. The suggestions and resolutions received from the various members of the council and associations were considered and a tentative programme for the Conference was drawn up. At Cawnpore the final programme was drawn up and resolutions for the Conference were approved. It was decided that a National Scheme of Education should be sent to all the Ministries of Education for their consideration.

Membership :

During the year under report three new associations have been affiliated, Secunderabad Teachers' Association, Orissa Government Secondary Teachers' Association and the Masters' Association of Rewa. There has been a further increase in individual membership.

Ourselves :

The sectional secretaries and asst. secretaries of the Federation have been giving their valuable co-operation in the work of the Federation as a whole. In some cases local committees have been formed as in the case of the women's section at Mysore. But for the disorder and confusion that has been prevailing in different parts of the country from 15th August including Secunderabad, the Head Quarters of the Federation, there would have been greater achievements. But all the same the Federation is thankful to the Executive Committee and the office bearers of the various sections and committees for having continued the work against such tremendous odds.

Individuals :

Mr. K. S. Vakil has rendered most invaluable service to the Federation by revising a National Scheme of Education to suit the needs of the education for Free India, which forms the basis for our discussion in the open sessions.

Mr. A. P. Khattrys work in connection with the accounts and finances of the Federation has been extremely helpful. The other members whose names could not be mentioned for the sake of brevity have always been ready to offer their help and guidance whenever sought.

The Indian Journal of Education :

Our official organ has been considerably improved in quality and general get up. From the letters addressed to the Secretary I could safely assert that it has won the appreciation of all educationists.

The Journal needs the unstinted support of the members of the Federation, and if every one could be made to sincerely strive for enlisting subscribers, it is felt, that the Journal could be relieved all its financial disabilities.

It is with a deep and abiding faith in the cause of education and in the sacredness of teachers' mission that this Journal of Indian Education was launched on the crowded ocean of Indian Journalism in 1925, and my esteemed friend Mr. A. N. Basu with his recent experiences of the western world and its educational effort and progress will surely make it the foremost and authoritative journal on education in the Free India of to-day.

In the discharge of my duty, as the Secretary, taking up the work at a very critical period when there has been so much chaos and confusion in the country, when human life has lost its value, the timely guidance and encouraging words of our revered President, Dr. Amaranatha Jha, offered with his usual affection and kindness has been mainly responsible for what little I have been able to do during the year. Mistakes might have crept in the Bulletin, delay might have been caused in securing the Presidents for the Sections, due to causes beyond the control of the Secretary. But the sincere efforts in drawing the attention of the Governments to the problem of the teacher and the views of the Federation on the Educational matters and schemes have never been lacking.

Let us look forward, not back,

Look upwards, not down,

And lend a hand.

Head Quarters,
Post Box 56,
Secunderabad, Dn.,

M. S. Kotiswaran,
Hony. Secretary and Treasurer,
All India Federation of Educational Associations.

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